

Zion's Herald

WEDNESDAY, JUNE 28, 1899



THIS lovely land, this glorious liberty, these benign institutions, the dear purchase of our fathers, are ours, ours to enjoy, ours to preserve, ours to transmit. Generations past and generations to come hold us responsible for this sacred trust. Our fathers, from behind, admonish us with their anxious paternal voices; posterity calls out to us from the bosom of the future; the world turns hither its solicitous eyes — all, all conjure us to act wisely and faithfully in the relation which we sustain. We can never, indeed, pay the debt which is upon us; but by virtue, by morality, by religion, by the cultivation of every good principle and every good habit, we may hope to enjoy the blessing through our day, and to leave it unimpaired to our children. Let us feel deeply how much, of what we are, and of what we possess, we owe to this liberty and these institutions of government. Nature has, indeed, given us a soil which yields bounteously to the hands of industry, the mighty and fruitful ocean is before us, and the skies over our heads shed health and vigor. But what are lands and seas and skies to civilized man without society, without knowledge, without morals, without religious culture; and how can these be enjoyed, in all their extent and all their excellence, but under the protection of wise institutions and a free government? Fellow-citizens, there is not one of us, there is not one of us here present, who does not at this moment, and at every moment, experience, in his own condition and in the condition of those most near and dear to him, the influence and the benefits of this liberty and these institutions. Let us then acknowledge the blessing, let us feel it deeply and powerfully, let us cherish a strong affection for it, and resolve to maintain and perpetuate it. The blood of our fathers — let it not have been shed in vain; the great hope of posterity — let it not be blasted!

— DANIEL WEBSTER, in Faneuil Hall, 1826



LORD, KEEP US TRUE!

REV. OTIS COLE.

God of the Nation and the States,
On Thee the real patriot waits,
While travail of the present tasks
His sobered thought, and Duty asks
For sturdy following in new
And untried paths. Lord, keep us true!

Behold! unmeasured pressures urge
This free, strong people to emerge
From isolation, and to bear
The Christian, world-wide, burd'ning care
Of weaker men — to win a new
Advance for all. Lord, keep us true!

From sunlit isles, by War's red hands
Blood christened now fair Freedom's
lands,

Is borne to us a human prayer
For light, for all free manhood's rare
And noble gifts. O God, endue
Our hearts with love, and keep us true!

If statesmen shrink from task so grave,
And seek our gold and ease to save,
If rulers, blund'ring, give offence,
If Congress fall of sober sense,
Do Thou rebuke, convince, subdue,
And, sobered thus, we may be true.

Great God of all, both near and far,
Thy thoughts and ways exalted are,
The helpless are Thy special care!
Teach us Thy paths to tread, and share
The work sublime, now full in view,
And to Thy thoughts for man be true!

Hedding, N. H.

Two Million Dollars for Educational Institutions and Hospitals in Our Foreign Missions

[The following paper, presented by the corresponding secretaries, was adopted by the Board of Managers of the Missionary Society of the Methodist Episcopal Church, June 20, 1899.]

THE Missionary Society has been instrumental in founding the Methodist Episcopal Church in foreign countries in the order following, namely: Africa, 1833; South America, 1838; China, 1847; Germany and Switzerland, 1849; Scandinavia (including Norway, Sweden, Denmark, and Finland), 1853; India, 1856; Bulgaria, 1857; Italy and Japan, 1872; Mexico, 1873; and Korea, 1885; the aggregate membership in these countries being about two hundred thousand.

In all these foreign fields the work is prosperous, and in some of them remarkably so; while the promise of rapid progress was never so bright. In the providence of God most of the great barriers to the spread of the Gospel in foreign lands that existed at the beginning of the present century have been removed, and the way is now clear for rapid advance in nearly all parts of the world. A world-wide evangelism is now more nearly possible than ever before.

In opening the way for these broadening activities of the church the United States has been called to perform an important part. Through its instrumentality the intolerance of the Roman Catholic hierarchy has been broken down in Cuba, Porto Rico, and the Philippine Islands, and access has been obtained to about twelve millions of people who for centuries have been the victims of a double despotism — one political and the other ecclesiastical.

In view of the result already achieved and the hopeful and brightening prospects of the new century so soon to open its portals, our church should gird itself for the new responsibilities that will devolve upon it.

The great need of the immediate future is the money necessary to send out reinforcements and to raise up and educate workers

on the field. Our colleges and theological seminaries at home are offering a sufficient number of young men and women well equipped for the work, and the possibilities of the field for native preachers and teachers are all that could be desired.

We recognize in the call for the Twentieth Century Thank Offering of \$20,000,000 a purpose on the part of the church to prepare on a wide scale for its world-wide responsibilities.

It is the judgment of this Board that at least \$2,000,000 of the \$20,000,000 should be devoted to the founding, building and endowment of our educational institutions and hospitals in foreign mission fields. If we appropriate \$18,000,000 to home purposes, certainly it is not too much to ask that \$2,000,000 shall be used abroad. Believing that the cause of foreign missions is dear to the hearts of our people, we appeal to all our members and friends and to all Sunday-school scholars to make a special offering for the support, as above indicated, of our educational institutions and hospitals in foreign lands. Individuals, Sunday-schools, and congregations can designate the schools or hospitals to which their gifts shall be applied, or they can contribute to a common fund, to be applied as necessities may indicate by the Board of Managers.

We recommend that the Sabbath before Thanksgiving, or some other Sabbath in November, 1899, be set apart as Thank Offering Day for foreign mission schools, and that the corresponding secretaries be authorized to prepare a suitable service to be sent free

to all Sunday-schools and congregations that celebrate the day.

Charged as we are with the administration of our missionary work, and knowing as we do the needs of our educational institutions and hospitals in foreign lands, we would be recreant to our obligations if we failed to urge our people to show their appreciation of the advantages they enjoy in this favored land by aiding in the emancipation and relief of those who are the victims of Roman and pagan superstition and darkness.

All contributions should be sent to Homer Eaton, Treasurer, 150 Fifth Avenue, New York, and designated as Twentieth Century Educational and Hospital Thank Offering funds.

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A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the Ivory"; they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Peace at Samoa

The Commissioners appear to have made good progress in settling the disturbances at Samoa. Despatches sent from Apia, June 14, state that Malletoa was recognized as king, and thus the decision of Chief Justice Chambers was sustained. Having done this, the Commissioners persuaded Malletoa to abdicate in their favor, and they at once appointed a provisional government consisting of the consuls representing the United States, Great Britain and Germany. The natives have returned to their homes, and the greater part of the arms has been surrendered. A heavy penalty will hereafter be inflicted on any native found with a rifle in his possession. It is reported that the Commissioners will recommend that a governor be appointed to rule the islands, instead of the native king.

Export Exposition in Philadelphia

The commercial representatives of every part of the globe will be welcomed in Philadelphia any time between Sept. 14 and Nov. 30. Preparations adequate to the undertaking are well under way, and everything points to a successful and exceedingly profitable exposition. It is officially approved by the governments of the United States, Great Britain, France and Mexico, and other nations are expected to recognize it. Modeled after the exhibition held in London for a similar purpose in 1897, the Philadelphia Exposition is much more comprehensive in its scope and organization. When the Pan-American Congress met some years ago the delegates were taken to several manufacturing centres, and an attempt was made to show the advantages which we offer to buyers in the way of improved machinery, manufactured articles, food products, etc. The results were most unsatisfactory, and this new departure in the way of expositions is the result. Instead of carrying the delegates to the various markets, the products of the markets will be on exhibition for ten weeks under the most favorable auspices. In addition to this, the foreign delegates will have an exhibition of the raw ma-

terials which they are willing to exchange for our goods, and be afforded an opportunity to tell just what kinds of goods are most needed by the people whom they represent.

Federation in Australia Assured

Victoria, South Australia and Tasmania voted for the federation of the Australian colonies at a former election, but New South Wales, although having a majority in favor, did not poll the 80,000 votes which were necessary in order to make its action effective. The principal objection appears to have come from Sydney, which would not consent that the federal capital should be located at least a hundred miles from that city. After this defeat of the measure the premiers of the several colonies came together and arranged a compromise in regard to some of the disputed points and won over the leader of the opposition in New South Wales — Mr. Reid, the premier. A new election occurred June 20, and the opposing colony voted for federation by a majority of 21,600. It will be necessary to submit the amended constitution in Victoria and Tasmania, but there is no doubt of its acceptance. South Australia has voted to accept it by a very large majority, the vote being almost four to one in favor. There is some doubt as to the action of West Australia, and it is not expected that either Queensland or New Zealand will join the federation at present, but the Commonwealth of Australia will very soon be as well known as the Dominion of Canada.

Americans on the French Shore

As if the Treaty of Utrecht had not already caused trouble enough between France and Great Britain over the rights of each along that part of Newfoundland known as the French Shore, the Americans are now coming in for their share. The French have insisted for many years that they alone are entitled to take herring bait in the treaty coast waters, and until this season the English have not seriously disputed the claim. The Newfoundland Government fixed the price of this kind of bait at \$1.25 a barrel, and, as this is a good price, it has been freely offered to all comers. Under the treaty of 1818 the Americans have the same rights of fishing in these waters that the British have. As the British admiral in command has disregarded the pretensions of the French to exclusive fishing privileges, our fishermen were quick to follow the example of their English and Colonial brethren. When the French admiral issued orders that no American vessels were to be allowed to purchase bait, one of the

captains appealed to the British admiral for protection. He was told to go ahead and buy all the bait he wanted, if he could get it (complying with the local regulations), and assured that he should not be harmed. The French admiral protested, and has annoyed the Americans in various ways. The authorities at Washington have demanded a cessation of French interference, it is said, and the whole treaty coast is excited over the matter.

Seventy Million Dollars Going into Ships

After a long period of depression, the ship-building industry suddenly shows a remarkable development. At this moment there are building in our own shipyards more than fifty men-of-war whose aggregate value is upwards of \$40,000,000, and more than two hundred merchant vessels, exclusive of smaller craft, whose value will exceed \$30,000,000. The history of ship-building contains no such proof of rapid progression as this. Many of the larger plants have orders for vessels which will keep them busy two or three years, and in several instances Americans have been obliged to contract with foreign builders because of the immense amount of business already undertaken by our own citizens. A new plant for building steel and iron vessels is about to be established on the Delaware at an expense of \$3,000,000; one at Newport News is contracting for extensions and improvements that will cost \$2,000,000; and nearly all the larger concerns are extending their works in order to keep up with their business. On the Great Lakes alone the value of vessels now under contract exceeds \$6,000,000, and it is predicted that the entire fleet of lake carriers will soon be composed of modern steel vessels of the very best type. Better days for the American merchant marine have already come, and the fiscal year ending next Friday has shown some of the most remarkable triumphs ever won by the American ship-builder.

Gubernatorial Anti-Trust Convention

When Governor Sayers of Texas issued an invitation to the governors of the different States to meet to consider what measures had best be taken to cripple the power of the trusts, very few people attached any significance to the movement. The invitation was the natural counterpart of some of the wild legislation against trusts which the legislatures of Texas, Arkansas and other States in that vicinity had enacted during the winter. To the surprise of nearly everybody the interest taken in the proposed convention has shown itself in States where it was least expected, and, while the governors cannot pledge their re-

spective States to any policy, there is no doubt that the meeting will have very great influence in shaping the platforms of all the political parties. The widespread opposition to the trusts will certainly find expression in the national election of 1900, for there is a feeling that the enormous aggregations of capital for the distribution and control of the necessities of life cannot safely be left to pursue the methods which up to this time have so largely characterized them.

Immigration Increasing

The number of aliens who came to this country last month exceeded the number for the corresponding month last year by more than 20,000. Of these 31,360 were Roman Catholics, 6,248 Protestants, 925 Greek Catholics, 3,163 Israelites, 5 Mohammedans, and 9 who were classed as miscellaneous. The port of New York received more than 13,000 Italians (of whom 10,000 were men), 5,000 Poles, 5,500 Irish, 3,000 Germans, 2,500 Scandinavians, and 2,000 Slovaks. These figures show what motley crowds are swarming to infest the cities already overburdened with laborers. As material for American citizenship it is not as promising as that which came to us a few decades ago. During the month of June, 1898, there were only about 17,000 immigrants, but the indications are that the present month will see 30,000 landed. Very few factors of the labor question are more troublesome than this one of an increasing immigration. The new comers do very little to develop the country. They simply help demoralize the condition of the wage-earners in the cities.

Users of Iron

The nations that use iron in the largest quantities are the nations that rule the world. It is very difficult to get satisfactory statistics, but it is possible to obtain an approximate estimate of the iron used by the United States and Great Britain. The United States appears to consume for its own use about 135 tons for every 1,000 inhabitants, and Great Britain about 129 tons. These two countries, with a population estimated at 115,000,000 people, consumed 15,297,774 tons of iron last year. All the rest of the world produced only 14,861,459 tons, according to the latest estimates obtainable, and imported from the United States and Great Britain 5,107,311 tons for their own use. Assuming that the population of the rest of the world is about 1,285,000,000, the consumption of iron by them averaged only sixteen tons for every one thousand inhabitants last year. During the year 1898 the United States alone produced more iron by 2,500,000 tons than all the world in 1866. The United States and Great Britain produced almost 58 per cent. of the iron mined last year, and Germany about 20 per cent. The fact that these two nations of English-speaking people are using for their own requirements more iron than all the rest of the world produces, and adding about one-seventh of the entire output to supply the deficiency outside, is proof of their vigor and

usefulness and promise of greater influence in the next century.

China to Chile under the German Flag

When the German Minister of Foreign Affairs was defending the acquisition of the Caroline Islands, he told the Reichstag that he hoped to see them become the bases for commercial intercourse between Germany, Asia, and South America. He had a map before him with Southwest Africa and the Cameroons (under the German flag), facing the Southern Continent of the Western Hemisphere, and with his eyes following along from Kiao Chow, the Carolines, German Papua, and possibly Samoa, saw the ships of Germany passing from China to Chile and the South American coast where the Germans have large commercial interests already and where they covet an enlarged political interest. The future commercial trail will differ widely from that which has obtained so long, and while we wait for the canal across the Isthmus of Panama, Germany is providing a way of her own at a trifling expense.

Bottles Instead of Barrels

The Secretary of Agriculture is conducting a series of experiments in his department to ascertain if American cider can be transformed into wine for the export trade. He is quoted as saying that it is his aim to teach the farmers to sell their apples by the bottle instead of by the barrel. The one chief obstacle to American trade in other countries is the adulteration of standard goods. American pork that has been repacked in England is sold in South America at a considerable advance on the price charged for pork that does not have the guarantee of an English packing house. The same thing is true of many other articles which we export in large quantities. With these facts before him, it is a marvel that Secretary Wilson proposes to ruin our export trade in apples by finding some way to disguise cider so that it will pass for wine. France and Germany are abundantly able to supply the world with bogus wines, and the United States can easily find better business in which to engage.

Union Instead of Aggression

The attitude of Russia has given rise to the belief that that great country has entered upon a policy of aggression against the rest of the world. Throughout the East one hears constantly of the presence and power of the Czar's government, and this has been interpreted as an indication of a disposition to trample on national rights and supplant local authorities. Mr. Robert Porter, who has just returned from a study of certain political and sociological questions in the central and eastern part of Europe, is authority for the statement that the work in which Russia is engaged is the union of the 140 nationalities and tribes, consisting of more than 130,000,000 inhabitants, living in that vast region which stretches from the Baltic and the Black Sea to the Pacific Ocean. In other words, it is a policy of absorption

rather than aggression which engages the Czar's ministers. Russian institutions and Russian civilization are scarcely up to the standard of a Christian nation, but they are far in advance of the Turcoman and Mongolian barbarism which they are supplanting in Siberia and Transcasplia.

Waldeck-Rousseau Forms a Cabinet

After some little delay, M. Waldeck-Rousseau succeeded in forming a Cabinet to take the place of the Dupuy Ministry, which came into office Oct. 30, 1898, and resigned June 12. MM. Poincaré, Delcassé and Bourgeois were unable to do the work which M. Waldeck-Rousseau has, after much difficulty, succeeded in accomplishing. He takes the office of Minister of the Interior, which he held in the Gambetta Cabinet of 1881 and the second Ferry Cabinet of 1883. The Ministers of Foreign Affairs and Public Instruction are continued from the Dupuy Cabinet. The Minister of Commerce is a Socialist, and his appointment is severely criticised; but it is the Minister of War whose selection has provoked the keenest surprise. Gen. Marquis de Gallifet is a retired officer of the army, known to be an aristocrat and accused of being a monarchist, who in the days of the Commune ruled with inflexible will and with little show of mercy. France recognizes the fact that there will be no trifling should any open hostility follow the acquittal of Dreyfus, and the army knows that this grim warrior of the old régime will preserve the peace of the republic. While some of the Paris newspapers affect a sneer, it is plain that they recognize in the ministers generally, and in the Minister of War especially, a purpose that will not be thwarted. M. de Blowitz, who is good authority, says that France has made a supreme effort of patriotism and devotion to recover herself. This is the 38th Cabinet since the fall of the Empire in 1870.

Expense of Government

The inhabitants of the civilized nations of the world are charged for being governed all the way from \$1.90 to \$17.20 each. It is Japan that fixes the lowest rate, and the national debt, if divided, would take only \$5 from each individual to pay it. Denmark has the most expensive government, although it is not reckoned more than a fourth-class power. If the national expenses were divided among the citizens of the several countries, every English man, woman and child would be called upon to pay \$12.80, every American \$8, every German \$7, and every Frenchman \$17. Armies and navies are expensive, but while Portugal has very little demand for money, for these she has a debt which, if divided pro rata, would tax every one of her citizens \$125, and she is obliged to collect \$13 every year from them in order to maintain the national credit and keep the government in running order. Even Spain, with all her trouble, has a debt which, according to the figures in the last edition of the Statesman's Year Book, only amounts to \$81 per capita. The debt of the United States amounts to

about \$25 for each individual, and it has been increasing since the beginning of the Spanish-American war. In justice to France it should be added that she makes a large outlay every year for internal improvements, and it is due largely to this fact that she is second on the list of expensive governments.

Electrolytic Copper

Refining copper by electricity is accomplished by first grinding the ore and casting it into pigs. These pigs are hung in large tanks filled with a solution consisting chiefly of copper sulphate. A heavy electric current at low pressure is passed through a series of tanks, decomposing the copper pigs, and the metal is electrolytically transferred by the solution to sheets of copper hanging in each tank, making a copper-plate of very pure metal. The refuse falls to the bottom of the tanks, and in some instances contains enough gold and silver to pay the cost of the electric process. Some of the plants in the West are turning out large quantities of electrically refined copper, and making good returns, especially where water power is to be had.

Moving the South Pole

If the observations of the Belgian Antarctic Expedition may be trusted, the magnetic pole in the southern part of the world is about two hundred miles east of the point indicated by former explorers. This latest attempt to wrest the secrets from the frozen zone resulted in much valuable information and discovery. Observations were taken every day for a full year, and the records obtained are the only ones ever made in that part of the world. The sea bottom was surveyed for many thousands of miles, and a topographical chart made of this almost unknown region. A fine collection of Antarctic sea fauna was collected, and a new canal discovered. The ship *Belgica* was thirteen months in the ice and during that time drifted about two thousand miles. It was thoroughly equipped, well managed, and contributed much valuable information in regard to a region concerning which very little was known.

Civic Federation in Chicago

A conference will be held at Chicago, Sept. 13-16, under the auspices of the Civic Federation, to consider the question of trusts, combinations, and legislation for their regulation and control. The invitations already accepted warrant the opinion that the subject will be thoroughly treated by men who have had experience in the conduct of business and with legal affairs. Nor will there be wanting distinguished students of philanthropy and reform. It is to such meetings as these that we must look for light on the relation between competition and combination. The industries of this country are seriously jeopardized by these two factors, and unless relief can be found promptly, disastrous failures must needs result. While the governors meet to consult in regard to influences chiefly local or political, on

the invitation of the Governor of Texas, the meeting at Chicago will be of a much broader horizon, and ought to be able to formulate some few principles of national importance.

Truth About Lynchings

The Negro has no better representative in this country than Booker T. Washington, and the South has no more loyal citizen. He has recently published a chapter of what he calls "wholesome truths," and these may well arrest the attention of any who do not realize what the inevitable effect of lynching must be on all the citizens who tolerate it in their own community or apologize for it anywhere. The pretense, to which Gov. Northern gave such prominence in Boston, that it is only for one heinous crime that the Negro is lynched in the South, falls to the ground before the facts which Mr. Washington presents. Of the 127 victims of lynching last year only 24 of the entire number were in any way charged with that particular crime. Three of the Southern States permitted 13 lynchings in three weeks, last spring, and all the victims were charged with other crimes or misdemeanors. These were all Negroes, although white men are occasionally lynched, even in the South. Within the comparatively short period of six years nearly 900 persons have been lynched in the South; the offenses charged included murder, rioting, incendiarism, robbery, larceny, stock-poisoning, horse-stealing and other minor crimes where conviction would not have warranted a year's imprisonment. Six of these victims, at least, were women. Such a condition of things is bad enough to dishearten the Negro, but were it fully realized in all its bearings, it would be the white people of the South who would take alarm.

Aguinaldo Still Defiant

The defeat of the insurgents in the province of Cavite was something which they had not anticipated, and from which they do not appear to have entirely recovered during the week. The attempt to retake San Fernando resulted in another failure, but the insurgents have been exceedingly troublesome in that neighborhood, and it is reported that Aguinaldo has taken command of Gen. Luna's forces and has brought 2,000 men from the Antipolo region. Gen. MacArthur is obliged to keep his men on the alert day and night, for the insurgents are quick to seize any opportunity that may give them even a temporary advantage. Gen. Otis is coming in for a considerable share of criticism, but he appears to have the confidence of the President, and to be doing quite as well as could be expected with the forces sent him. Indications seem to point to the necessity of large reinforcements if we are really to govern the Philippines according to our ideas of government. Soldiers are being recruited for regiments now in the field, but up to this time the President has not decided to call for the 35,000 volunteers authorized by Congress. The insurgent newspaper

declares that the Filipinos will continue the war until after the next presidential election, hoping that the election returns will result in a withdrawal of the United States troops. Permanent repairs have been made on the bridges of the railroad from Manila to San Fernando, and traffic was resumed last Friday between those two points.

Events Worth Noting

The British House of Commons has voted more than \$20,000,000 for fortifications, barracks, coaling stations and refuge harbors in various parts of the world.

It is again rumored that the New York Central Railroad is about to lease the Boston & Albany, and the increase in the price of stock gives credibility to the rumor.

The Colorado smelters and their employers have come to terms pending the decision of the constitutionality of the eight-hour law which, in the main, is the cause of the trouble.

The Rough Riders had a grand reunion at Las Vegas, N. M., Saturday, Sunday and Monday. Governor Roosevelt was received with tremendous enthusiasm. Several members of his staff accompanied him.

The Queen Regent has signed the decree ceding the Caroline, Ladrone and Pellew Islands to Germany; but the Reichstag did not take very kindly to the purchase, and there is considerable opposition to it in Germany.

The gunboat *Concord* sailed from Hong Kong last week for the northwest coast of Luzon. She will enter upon blockading duty at once, and if, as has been suspected, supplies are being landed in this vicinity for Aguinaldo's forces, she will try to intercept them.

The Carnegie Steel Company is reported to have signed a contract to furnish the Russian Government 180,000 tons of steel rails within the next two years. The terms are not given, but at the rates quoted for rails the contract involves the payment of more than four million dollars. This is said to be the largest order ever given to any one firm.

Owing to the unsettled condition of affairs between Great Britain and the Transvaal, nearly 8,000 persons, mostly women and children, have left Johannesburg for Cape Town. It is no secret that the British authorities are making preparations to move a large body of troops, and that the Transvaal is arming; but there are very few people who can believe that there will be any war with this little Dutch republic.

The Cleveland trolley cars are running again, and one more strike is settled after much discomfort. The company agrees to restore four-fifths of the strikers, has made provision for hearing grievances in future, and has consented to refer all subsequent disagreements to arbitrators. It is a substantial victory for the strikers, but it was won at considerable cost to the parties interested and to the general public.

FLATTERY BY THE COLLEGES

LIKE the meteors from an August sky are falling the degrees of compliment from the hands of the trustees of hundreds of colleges and universities, big and little, all over the country. Just as surely as the earth crosses the path of the meteors in August and November, so surely does it cross the path of honorary degrees in the last two weeks of June, and the shower is as certain to follow in one case as in the other. And, while it might not be true to say that the shining projectiles hit as promiscuously in one case as in another, there would be enough of truth in such a statement to puzzle the man who should try to contradict it. Far be it from us to decry the men who have received degrees this year! President McKinley has received two from colleges in Massachusetts, both of them women's colleges, too. Degrees are being scattered lavishly upon graduates of all colleges who have done anything which furnishes a pretext for the conferring of a degree (we judge by the *prima facie* aspects of the case), while the name of the college is brought into prominence as the bounteous, not to say prodigal, bestower of these compliments. It is to be noticed that Georgetown University gave no fewer than seven degrees of LL. D. at its Commencement this year, the recipients including Rear Admiral Schley and Major Gen. Wheeler among fighting men and Bourke Cochran among New York politicians. Gen. Wheeler, to say nothing of Rear Admiral Schley, is well along in years. Nobody supposes that he is given the degree of doctor of laws because during the last year, since the University last had an opportunity to honor him, he has made any marked attainments in the science or practice of laws. Everybody knows offhand why the degree has been given him—that it was on account of his prominence in military matters. Just so it was with Schley. Just so it was with President McKinley, on account of the distinguished office he occupies. Indeed, the degree has come to include a wide variety of attainment. Gen. Grant was given the degree of LL. D. by Harvard, and that University makes it a practice to bestow it upon every governor of the commonwealth. So it seems to signify general all-around proficiency, joined with what makes for reputation, not to say notoriety.

But the tendencies of genuine American life are directly away from this formality of compliment. In so far as there is a tendency to the conferring of degrees, under the conditions prevailing in many cases, it is hostile to American principles because it tends to emphasize a division into classes, whereas the true American spirit obliterates class distinction and holds that, in essentials, all men are equal, no matter what the accidents of position. A true story of the late President Seelye of Amherst College preserves the reply which he made to the inquiry of an alumnus to whom the degree of D. D. had been given: "Take it and keep still. Treat it with the contempt it deserves."

Not only is empty formality contrary to the true American spirit, but the common sense of our people holds these baubles in increasing disregard, not to say contempt. Many minor signs of the popular feeling prove this. The use of the political prefix "Hon." is declining markedly. Though it survives to an appreciable extent, yet it is used infrequently compared with its use twenty-five years ago. This is probably largely due to the practice of the press. In most newspaper offices there is doubtless a genuine contempt for the title, and the fact that it is not thought to be worth the space it occupies has led to the general disuse of it in the daily press. It is vague; it is often used incorrectly; frequently, when it is used, it is applied without warrant; its proper use does not signify a rare height of attainment. Our forms of expression indicate the same growing disuse of old forms of compliment and honor. Who today, in writing, subscribes himself, "Your obedient servant?" In common practice the people have cut off these forms, and it is not desirable that we should return to them. The movement of popular thought is in the direction of simplicity and sincerity. It is also, whatever be said to the contrary, more truthful. There is an intolerance of the old form because it lies. A man is not another's obedient servant because he says so in writing. The modern practice is a revolt against sham and hypocrisy.

But another reason against the conferring of degrees is that they are by no means, in many instances, what they seem to be on their face. It is the truth that trustees who have the power to confer degrees of honor might, if they chose, reveal most dishonorable proposals on the part of those who want degrees. Perhaps some can deny truthfully that they have been requested to confer an honorary degree upon the solicitor, with the hint that if the degree were forthcoming the recipient would make a handsome donation to the treasury of the college. But certainly some cannot deny that such propositions have been made to them. Again, how is it that, as the earth approaches the point in its orbit where the degrees fall, letters pour in from different parts of the country upon the trustees, all recommending that a certain man is a suitable object of an honorary degree? Did that man's virtues suddenly impress themselves upon the minds of disinterested men from Maine to California that they should be prompted to write to the trustees in his behalf? But such writing occurs.

It is true that every one of us likes, more or less, to be flattered. The honorary degree affords an opportunity for delicate flattery. But, if it is the result of unworthy solicitation or bribery of trustees, as it doubtless is in some cases, if the strong men who are equally worthy do not receive degrees because they will not resort to such practices, while they are not quite up to the grade which would get them without personal effort, is not the degree an invidious mark? Doubtless it is true that colleges are more careful than formerly in conferring degrees. Doubtless unworthy

men are less likely than formerly to receive them. But how much is added to President McKinley or Rear Admiral Schley by the degree? Not a whit, as every candid man knows. When the man is so prominent the degree confers no benefit whatever upon the recipient. When he has not the merit or force to make himself prominent, no number of degrees will elevate him in popular esteem. The degree is either worthless or powerless in a large proportion of cases. If it were limited to a strictly academic field, it might have some value. But it is questionable, even then, if it would be worth the cost of the parchment upon which it was written. Our people judge men by what they are. Their personal bearing, achievements, force, and public spirit—these count in the upward struggle; but honorary and complimentary votes by trustees of colleges can never make a man either great or famous. In the interest of honesty, democracy and true Americanism, is it not just as well to let our "D. D." and "LL. D." follow "Your obedient servant" into the shades of oblivion?

THE LARGER PATRIOTISM

NEVER has the appeal of the national holiday come with greater force to the hearts of all loyal citizens than it comes this year. Enough of certainty has already emerged from the confusion of issues and policies to outline distinctly a demand for a larger conception of patriotism than has been necessary at any other time in the history of our people.

The larger patriotism receives a peculiar reinforcement at home, for the nation is now united. In spite of differences in opinion as to the wisdom or rightness of the present course of the Government, it still remains true that the people are united just now as never before. The chasm between the North and the South has closed, never to open again in the same lines of separation. This is a cause of joy and a ground of confidence to every lover of his country. And the results of the war in Cuba and Porto Rico are justifying the action of our nation in its final attitude toward Spain. The present processes at work in those islands justify the title of certain articles now being written upon the "Regeneration of Cuba." The work of General Wood in Santiago is no less representative of the courage and genius of the American people than was the destruction of the Spanish fleet outside the harbor of that city.

Thus reinforced by the growing conditions of strength at home and in the new territory which we are protecting, every lover of his country may feel greater confidence in the future. And this future calls for a patriotism which shall be marked by four great characteristics:

It must be alert. Indifference is the first temper that works ruin in love of country. There are many tendencies which foster it. In the strenuous material emphasis of the present day it takes a special effort to keep alert to the higher duties and responsibilities. Good men are often poor citizens when it comes to the exercise of the right of the

ballot. Politics does not furnish a very attractive field for clean men. But this is just the reason why the Christian who prays that the kingdom of the Father may come and His will be done on earth as it is in heaven, ought to be the most alert to win the answer to his own prayer. Indifference on the part of the Christian citizenship of the United States is directly responsible for many of the gravest abuses which have come into our public administration.

The larger patriotism must be intelligent. The wiser and better training for the responsibilities of citizenship which the public schools are affording makes directly for this end. Young people are learning the import of our great institutions. And yet the task ahead is large. Even with the restrictions which are now thrown around immigration, the problem of the ignorant immigrant is threatening still. We tend to forget that the demagogue and the boss are an effect, and not a cause. They exist because the ignorant and venal voter exists. Until the mind and heart of the average citizen has been reached, the boss will rule in his kingdom of ignorance. He is called out primarily by the throng of voters that are for sale at the saloons.

And we need broad-minded patriotism as never before. Here in New England we have a tendency to grow provincial. We are near the sources of greatest influence in the past development of the nation. But the time has gone by when New England represents all that is best in the nation. Our view-point is generally conservative, and that is good if we keep out a watchful eye for the wider interests before us while we still remain in the safer temper of the conservative. We cannot now regard the affairs of even the whole United States as the only matter of concern to us. We must look across into the Pacific and consider ourselves as related to the nations of Europe. Our policy of isolation is broken. We may not believe it to have been well for us, but the fact remains that the new conditions are here; and those, not our theories about what would have been wise, are important. It is useless to reason about what would have happened if something had not happened that did happen. We are in the new conditions, and these demand from every citizen a broad-minded interest and sympathy.

For the destiny of individuals and the purpose of nations are the same. Each man is to develop himself into the largest person possible. And then, having become all that God can realize in him, he is to be the champion of the brother who is less perfect than he. It were better to say that he is to realize his best in self-surrender, and he is to become his best in order that he may serve. Our country has entered upon the era of *championship*. Whether every step has been taken wisely or not, does not concern us. We are where we are today, we believe, not by the ambitions or the blunders of any man or any body of men, not even because of our own most unselfish choice to be where we are, but by the purpose and will of the Lord God of Hosts. We believe that the United States has been led by a

Hand that is stronger and wiser than the hand of man to enter upon its great task of championship. The future must be entered in this spirit. We have no policy to suggest by which the great problem of the far East may be met and solved by us. But that we are to bear a part in that task, seems evident. We have faith in God, and that is sometimes better than political insight. Thus every citizen must rise to the dignity and the privilege of this great work of championship to which the republic has been set by God.

The Christian religion claims the whole man. Hence it claims our thought and our action as citizens. Unless a man is a better citizen because he is a Christian, he is not so good a Christian as he ought to be. Every member of our churches is called to the exercise of this alert, intelligent, broad-minded and humanitarian patriotism. There is no man so base that he does not love his country. It remains for us to love our country better in the time of her test and trial, which is plainly the time of the years immediately before us.

Let the Women Resist

FROM the first, as we have indicated, we have been unqualifiedly opposed to the effort to compel women to remove their hats and bonnets in church. The matter seems to us frivolous and petty, unworthy the serious attention of the ministry. But our chief objection lies in the fact that it is an unjustifiable invasion of the rights of women, and we therefore unhesitatingly advise them to resist this innovation. In some cases, judging from the press reports, women have been "talked to," criticised and ridiculed from the pulpit as if they were inferior creatures, needing to be regulated and governed.

Much harm will come to the churches where the attempt is made to concentrate attention and discussion upon such a minor issue, divisive and harmful opinions and ill feeling will be aroused, and many women will decline to attend churches where they are subjected to such treatment. In all seriousness we ask: Have the ministers of the Lord Jesus Christ nothing more urgent and useful to absorb their attention and that of their churches? We trust that this latest clerical fad will soon spend its force.

What Would Jesus Do?

WE notice a frequent recurrence of this question in religious speech as a solution of all practical problems. It is well that we should seek to conform our lives to the spirit of Jesus, and often the raising of this question may serve to reveal our inner selfishness or disloyalty; but except in this sense the question is by no means always edifying and is often misleading. We are accustomed to connect the sacred Name only with the highest things, and we experience a certain shock and revolt of feeling when we hear it connected with the details of life's routine. Thus if one should ask, "Would Jesus ride a bicycle, or play baseball, or read a novel?" many uninstructed persons would be so startled by the unaccustomed conjunction as to reject the suggestion as irreverent, and conclude that the things in question must be wrong. The intellectually defenceless are often intimidated in this way, either by themselves or by others who find in such a question an easy method of subduing them to their opinion. If Jesus were here, He

would do whatever ought to be done; and what this is, cannot be decided by pious flourishes of any kind, but only by the conscientious application of our faculties to the problems of life as they arise, and with such light as knowledge and experience may furnish. We can tell what Jesus would do only by inquiring what we ought to do. Parents and especially religious teachers should beware of imposing upon untaught reverence by such intimidations.

PERSONALS

— Rev. A. J. Amery, of the Malaysia Mission, will soon return to the United States on a furlough.

— Hon. and Mrs. C. C. Corbin will go this week to the Poland Springs House, Maine, for the summer.

— Dr. R. M. Freshwater, of East Ohio Conference, has been elected president of Baldwin University, Berea, O.

— Rev. George A. Luce, of Omaha, has received the degree of D. D. from Missouri Wesleyan University.

— Miss Isabella Thoburn is expected in Boston, July 11, for a week's stay. She will receive an enthusiastic welcome from a host of friends.

— General Booth returned to London recently from his third Australian tour. He has been away nearly five months, and has traveled 35,000 miles.

— Prof. George H. Moore has resigned the presidency of Maryville Seminary, Maryville, Mo., and Prof. Thomas Scott, superintendent of the public schools of Curtis, Neb., has been elected his successor.

— John Marshall Barker, Ph. D., dedicates his volume on "Colleges in America" "To one of the greatest living scholars and educators, Rev. William F. Warren, LL. D., President of Boston University."

— The renovation of Wesley's Chapel, City Road, London, is now completed. Among the speakers announced for the opening ceremony, on July 7, are Lord Strathecona, Sir John Lubbock, Dr. Parker, and Sir Henry Fowler.

— William G. Aurelio, graduate of Boston University and recent student in Germany on a fellowship of that institution, has returned to his home in Falmouth. He is elected to the chair of Greek and German at Wesleyan Academy, Wilbraham.

— Dr. Martin E. Cady, a native of Vermont, pastor of Western Avenue Church, Chicago, preached the sermon before the College Christian Associations of Middlebury College, Sunday evening, June 25. Dr. Cady graduated from Middlebury with the class of 1869.

— The *Michigan Christian Advocate* says: "ZION'S HERALD will soon begin the publication of a series of four contributions on the Atonement from the pen of Prof. Borden P. Bowne. A great theme and a great thinker. We shall find something worth quoting."

— Rev. F. L. Neeld, D. D., of India, has returned to this country on account of impaired health, and may be addressed at Allegheny City, Pa. He was accompanied from India by his family, a son and daughter of Rev. J. E. Robinson of Calcutta, a son of Rev. C. L. Bare of Lucknow, and two children of the late Rev. C. W. Conklin.

— The *Pittsburg Christian Advocate* of last week thus alludes to our old Denver friend: "Rev. A. H. Lucas, D. D., of this city, preached the annual sermon before the Christian Associations of Indiana Normal School, in the chapel of that institution, Sunday evening last. A large and appreci-

ative audience was present, and was rewarded with a richly evangelical and able discourse."

— The statement going the rounds of the Methodist press that Rev. Hugh Price Hughes is coming to the United States this summer, is wholly without foundation. Mr. Hughes has not entertained such a thought.

— Prof. W. F. Steele, of Iliff School of Theology, Denver, will sail from New York for Liverpool on the "Etruria," July 8. He will spend a year abroad, a part of the time at Oxford in the study of Old Testament literature.

— U. S. Grant, Jr., a grandson of General U. S. Grant, and Frank O. Lowden, son-in-law of the late George M. Pullman, have been appointed professors in Northwestern University. Mr. Grant will have the chair of geology, and Mr. Lowden a chair of law.

— Blaine and Norma, son and daughter of Rev. and Mrs. F. H. Morgan, of Singapore, will start on their journey homeward at once, leaving Hong Kong by Pacific steamer mail, "Rio Janeiro," June 27, and will reach New England some time in July. They return to carry on their education in American schools.

— Rev. J. O. Thompson, of Keyser, W. Va., is visiting friends in New England. Mr. Thompson is a superannuate of the New England Southern Conference. He went to his present home fifteen years ago. He has edited a paper successfully and preached as a supply as his services have been desired. His last charge in New England was Edgartown.

— Ashley H. Thorndike, of Cleveland, O., and Miss Annette M. Lowell, of Hatfield, Mass., were united in marriage at the home of the bride, on June 21. The ceremony was performed by Rev. E. R. Thorndike, D. D., the father of the groom. Prof. Thorndike is a graduate of Wesleyan University and a postgraduate of Harvard University, and is now a professor in the Western Reserve College. Miss Lowell is a graduate of Smith College. Mr. and Mrs. Thorndike will spend the summer in the East, and then make their home in Cleveland.

— Apropos to the quotation from one of Daniel Webster's great speeches on our cover, selected especially in reference to the Fourth of July, we give the first paragraph from Senator Hoar's interesting and discriminating paper on Daniel Webster in the July Scribner: "In one respect Daniel Webster is the most striking figure in our history, and one of the few most striking figures in all history. That is, in the impression he made on everybody—that, great as were his achievements, he was himself greater than his greatest achievement."

— Mrs. Margaret Bottome, president of the King's Daughters, sailed for Europe, June 20. She will visit Scotland, Switzerland, and the Austrian Tyrol.

— Mr. Oliver H. Durrell, of the firm of Brown, Durrell & Co., this city, residing in Cambridge, is being very strongly pressed by his many Republican friends in Middlesex County for nomination as Councilor from the third councilor district. The *Somerville Journal*, which presents a fine portrait and sketch of him in last week's issue, says: "With his broad experience in the management of large interests, it is generally believed that he will make a valuable member of the Governor's Council."

— An occasion of exceptional interest was the marriage of Miss Ruth Marie Sites, of Auburndale, daughter of Mrs. Nathan Sites, and Rev. Francis T. Brown, of Fort Plain, N. Y., which occurred in the Newton Church, Wednesday evening, June 21. The church was appropriately decorated with palms and cut flowers. At 7.45 the march from Lohengrin marked the arrival of the bridal process-

sion, which consisted of the ushers, the bridesmaids, the maid of honor, Miss Elsie M. Sites, and the bride on the arm of her brother, Dr. C. M. Lacy Sites. Mr. C. K. Bancroft, of New Haven, acted as groomsman. The ceremony was performed by the pastor, Rev. U. E. Holmes, assisted by the groom's father, Rev. Geo. W. Brown, D. D., presiding elder of Saratoga District, Troy Conference, and Rev. W. V. Kelley, D. D., editor of the *Methodist Review*. The company retired to Mendelssohn's march. A reception followed at the home of the bride on Hawthorne Ave. The wedding cake was made in Foochow by a cook who had served Mrs. Sites in China when a missionary for thirty years and sent specially for the occasion. There was a vast collection of elegant presents from friends near and far. Mr. and Mrs. Brown left on the ten o'clock train for their bridal tour.

BRIEFLETS

As next Tuesday is the Fourth of July, this paper will go to press on Monday. All church news correspondents, and others, are therefore requested to mail their copy so that it will reach this office not later than Friday morning; otherwise it cannot appear in the issue of July 5.

Illinois Wesleyan University at Bloomington, Ill., was especially jubilant during the week of its anniversaries, for it appeared that through the earnest and untiring efforts of President E. M. Smith and Chancellor Kummer the sum of \$36,000 had been raised to cancel an indebtedness which had long burdened the institution.

A large amount of Church News, already in type, is crowded over to the next issue.

We bring to a close in this issue the reports of Prof. Geo. Adam Smith's lectures. The last is especially significant and important. The *Congregationalist*, in referring last week to Dr. Smith and his lectures, says that "preachers and teachers will have a juster appreciation of what Higher Criticism means in the hands of reverent scholarship."

It must not be forgotten that one of the best—if not the very best—tests of the measure of our Christianity is the extent of our beneficence in the effort to make this world Christian. Talk is cheap, sentiment is the normal capital of many natures, and to go the round of the devotions of the church may mean very little in real spiritual output; but to sacrifice for the extension of the kingdom of Christ goes to the centre of the religious life and is, therefore, an unmistakable spiritual barometer. This is a good commentary upon the following statement, which appears in the religious press: "The Old South, Boston, gives an average of \$40 per member for missions; the Broadway Tabernacle, New York, gives \$16 per member; and the Eliot Church, Newton, Mass., \$30 per member."

President Warren writes: "In New Zealand a plan is under consideration which ought to interest all good Methodist hens. It proposes what is called an 'Egg League' for the aid of the Twentieth Century Thank Offering Fund. Each member of the League is to dedicate one hen to the good cause, and as it is affirmed that 'any decent hen' will lay a dozen eggs in a month, the next twenty months would mean for each hen two hundred and forty eggs. Then it is figured out that with one hundred hens at work on each circuit, or in all ten thousand in the colony, and with eggs at sixpence a dozen, the handsome sum of \$25,000 would at once be realized. 'And then,' in the lan-

guage of the hopeful projectors, 'there would remain the 10,000 hens to dispose of. It would go hard if, although tired and tough, they did not fetch a shilling apiece, which would mean another \$2,500.' All of which shows that by union people of very small resources can easily accomplish great results."

Contributors continue to misjudge and chide us because we do not promptly publish their articles. We forgive them because they know not what they do. The simple fact is, that they expect the impossible. We are every week doing the very best we can while receiving five times as much good copy as we are able to use.

The *Literary World*, reviewing Mr. Charles Frederic Nirdlinger's "Essays on the Theatre," says: "He makes no secret of his tastes and distastes, his preferences are toward decency rather than indecency, and his estimate of such plays as 'Zaza' and 'The Christian' is scathing."

The conviction of a white man of influence and wealth for the murder of a Negro woman in Tennessee, shows an encouraging recognition of the rights of the race.

Our readers will heartily welcome Part II of Dr. Dorchester's great paper on "The Decline of Methodism in New England." That portion of the instalment in which he shows how utterly groundless are the fears concerning the growth and aggressions of the Roman Catholic Church, is especially commended to our people.

It is good counsel that we manage somehow to live with our superiors. For how else can we improve? All who really wish to improve will see to it that as often as possible they rub up against those who are better and wiser than they, or at least those whom they esteem such, perhaps through lack of knowing them very well. If by force of circumstances we are debarred from such acquaintances in the flesh, books are open to us, and the personages of history may be much with us. We must at any rate have an ideal whom we seek to resemble. It is in this way that Jesus has lifted millions to a higher plane of being. We cannot do better than to live with Him and thus grow to be like Him.

A conference of the friends of De Pauw University was held in Indianapolis last week, and it was voted to ask of the Methodists of Indiana one million dollars—\$400,000 as an endowment fund, and \$100,000 for current expenses. The effort will be inaugurated by a day of prayer.

To those having high ideals, who conclude that they are over-particular in their slow methods of work, the reply of one of our most distinguished contributors to a question in regard to his practice in writing his articles—whether or not he brought to us his first draft—will be an encouragement. He said that seldom, if ever, was he satisfied with his first writing; and if it was upon a critical subject, he went over it twice and often three times, rewriting and amending until it suited him. This fact is suggestive to those who often send us shabbily prepared copy. This is also a valuable hint to the sermon-maker. If every sermon preached had been fully written out, and then twice rigidly and critically revised, we should not hear so much complaint about the dullness and vapidness of the pulpit.

The *Holyoke Daily Transcript* of June 21 contains the report of an interview which Rev. O. R. Miller had with President McKinley. Mr. Miller called on the President while the guest of Mr. Whiting, and talked

with him concerning the army canteen. The report says: "He took occasion to say to President McKinley that he, like many others, was very much interested in the army canteen question, and hoped to see the sale of liquor banished from the army. Whereupon the President straightened up, and with considerable emphasis said: 'The position which some of our temperance friends take on that question is simply absurd.' He then went on to say that the attorney general must interpret the law as he finds it and as he understands it, aside from all prejudice or preference, and that the Secretary of War must accept the law as interpreted by the Government's legal adviser—the attorney general. The President closed his remarks on that subject by saying: 'But, personally, I should be very glad to see prohibition of the canteen.'"

East Greenwich Academy

I AM glad to know that the corporators and directors of East Greenwich Academy, at their meetings held in East Greenwich the past week, have determined that this important school shall not be closed. I bespeak in its behalf the cordial sympathy and support of all the preachers and laymen of the New England Southern Conference.

W. F. MALLALIEU.

THE CANADIAN CONFERENCES

"ALIIQUIS."

NEARLY all of our Conferences meet in the leafy month of June. And an idyllic time it is for their meeting. Nature wears her greenest garb, the orchards are in bloom, and fragrance fills the air. Several of the Conferences meet simultaneously. We have but one Bishop—we call him General Superintendent—and what is one among so many? It is curious that in our monarchical country Methodism is much more democratic than in your great Republic. We have no presiding elders, and only the tenth part of a Bishop for each Conference. But our ever-youthful General Superintendent, Rev. Dr. Carman, despite his sixty-six years, seems to multiply himself by ten by his ceaseless journeyings to and fro, so as to become almost ubiquitous. His statesmanlike views, his wise counsels, and his intensely evangelistic spirit, are an uplift and inspiration to all the Conferences.

The great question before our church as well as before yours is the Twentieth Century Thanksgiving Fund. In both countries it is the greatest financial enterprise Methodism has ever undertaken. With us, as with you, the spiritual aspect of the work is duly emphasized. We are looking and praying for such a baptism from on high as shall quicken all the energies of the church and make the raising of money but a minor part of the benedictions of this year of grace. By God's blessing and through the impulse of this great movement shall our common Methodism sweep through the gates of the twentieth century on the high tide of a glorious revival.

We are modeling largely after your wise methods, and hope to devote a very large proportion of our Thanksgiving Fund to increasing the endowment and enlarging the scope of our institutions of higher education. The missionary and superannuation funds will also largely share its benefits. But these interests are so strongly enfolded in the affections of the people that they depend chiefly and properly on their annual givings rather than upon large endowment.

Another topic which the General Superintendent strongly emphasized in his Conference addresses was the growing desecration of the Sabbath. We have a Lord's Day Act in Ontario, which is supposed to prohibit travel and work on that day; but, says Dr.

Carman, "The Act is in ruins." The judges decide that what the law says it does not mean, and it is, in fact, a dead letter. The advent of the trolley car, with its demoralizing associations, terminal pleasure gardens, refreshment booths, and the like, has distinctly broken down the feeling of reverence for the Sabbath. Thank God! we have resisted so far the invasion of the Sunday newspaper. But any very oppressive lack in that respect is supplied from the border American cities.

Hon. John Charlton, M. P., a member of the Washington Joint Commission, a man who for years sought to safeguard the Sabbath Day by legislative restraint, addressed the Montreal Conference on the Sabbath question. The Conference pledged itself to do its utmost to preserve the sanctity of the Lord's Day, the right observance of which it deemed most important to the moral and religious welfare of the people and the stability of the nation.

We do not often have a heresy trial in Canada, but at the London Conference one of the ministers heretofore held in high esteem, Rev. Dr. Austin, formerly principal of the Methodist Ladies' College at St. Thomas, was dropped from the ranks for having adopted some of the more extravagant views of the Spiritualists, with their negations of some important Methodist doctrines.

In the Bay of Quinte Conference the case of Rev. Dr. Workman, who some years ago was led to resign from the theological staff of Victoria University on account of his views on Messianic prophecy in the Old Testament—or rather on account of his assertion that there was no such prophecy—caused, for a time, a ripple of excitement. A committee of his Conference held a quasi examination as to his theological standing; but, on the ground that its action was not in harmony with the disciplinary course provided for such cases, its report was not accepted. If it incriminated Dr. Workman, the General Superintendent ruled, the Conference could be made amenable for damages in the civil courts. If it exculpated him, its decision would carry no validity. Dr. Workman thus retains his *status quo ante*—that of a minister without appointment, at his own request. He has declined, we understand, an invitation to a leading independent church in New York, but has accepted an *ad interim* engagement as lecturer in Oriental literature at Vanderbilt University.

In some of the Conferences quite a breeze was created by a conflict between a medieval feudalism and the spirit of Anglo-Saxon liberty. M. Menier, the famous French chocolate manufacturer, purchased the seigneurial rights to the large island of Anticosti, in the Gulf of St. Lawrence. This vast domain he seeks to keep as a preserve for wild game. Among the settlers on its shores are a number of Methodist fishermen from the island of Newfoundland. They are described as an honest, industrious, and God-fearing community. Regarding their occupancy as interfering with his game preserves, M. Menier has tried to drive them into exile. To this the sturdy islanders object. Hon. Israel Tarte, Minister of Public Works of the Dominion, who is a French Roman Catholic, in the House of Commons described these people as outlaws and wreckers, seeking the destruction of vessels by exhibiting false lights on the rocks. The Montreal Conference in very strong language demanded the retraction of this charge and an apology to the Methodist Church. A good deal of perfervid rhetoric was used in discussing the question. It is one for settlement by the courts rather than by Conference discussions, and we may be sure that

British justice will be meted out to the humblest fisherman in Canada.

The politicians and able editors on both sides of the line have been trying to incriminate or defend Canada in the matter of the disputed boundary between Alaska and the Yukon Territory. The people of Canada, however, are most anxious that nothing shall occur to disturb the very cordial feelings of good-will which obtain between our neighboring countries. Of course there are commercial classes in whose eyes their own interests bulk more largely than those of the empire, but neither Canada, nor Britain, nor the United States, we are sure, wants other than justice and its treaty rights. This is a question not for heated newspaper discussion, but for the investigation and testimony of experts in international law and boundary delimitation.

Meanwhile a very pleasant international reciprocity is uninterrupted. The visits of Dean Buell of Boston University, and Dr. Cadman of New York, of Dr. Goodell and Hon. Mr. French of Brooklyn, N. Y., of Dr. Boswell of Philadelphia, and of other distinguished Americans, make us feel how vital is the tie between the Methodisms of our two countries.

A large contingent of Canadians are preparing for the invasion of your good State of Indiana at the International Epworth League convention in July—a reciprocation of the very delightful visit we enjoyed from many thousands of American Leaguers at Toronto two years ago. Thus are woven, strand by strand, the bonds of Christian friendship and fraternity between the kindred peoples whose territories march side by side for four thousand miles across the continent.

Neither Economical Nor Just

THE practice of giving ministers a vacation has become general in all denominations. It is too late to resist the custom; the only question now is how to best adapt the individual church to the situation. The problem demands serious and reasonable consideration. Certainly the matter should not go by default, nor be managed in the haphazard manner that prevails in some churches. Frequently we have been asked, late on Saturday afternoon, to suggest a supply for a church where it had been known for several days that the stationed minister was to be absent.

A committee on supply should be selected by the quarterly conference, and the best ministers obtainable should be secured and a fair compensation paid by the church. It is not good economy to engage the minister who will preach for the smallest remuneration. The church that adopts this method will lose much more than it saves. Recently we heard of a church paying its minister a salary of \$2,000 that hired its supplies in August for five dollars a Sunday. That may be economical in a sense, but it is not just. Ten dollars, with expense of travel and entertainment, is suggested as the minimum price for one sermon, and fifteen dollars for two sermons.

Tremont Temple, this city, is a good illustration of the way in which the question of vacation should be settled. The matter is taken in hand early in the season, and distinguished supplies are secured—ministers of well-known reputation and pulpit ability—to whom a generous price is paid for their services. Supplies are well advertised in the public press and in other ways, and the Temple is crowded during the two months that the regular pastor is absent. Our church needs to take this matter in hand and deal with it wisely and generously. The vacation season ought to be made a great blessing, not only to the minister, but to the individual church.

THE MESSAGE OF PEACE

JULIA WARD HOWE.

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Bid the din of battle cease!
Folded be the wings of fire!
Let your courage conquer peace—
Every gentle heart's desire.

Let the crimson flood retreat!
Blended in the arc of love
Let the flags of nations meet;
Bind the raven, loose the dove.

At the altar that we raise
King and kaiser may bow down;
Warrior-knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued.
Men discern their common birth,
God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race—
Hope that quickens, prayer that lifts,
Honor's meed and beauty's grace.

As in Heaven's bright face we look
Let our kindling souls expand;
Let us pledge, on Nature's book,
Heart to heart, and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law:
Fellowship for all the world!

METHODISM AND MORE OF IT

REV. W. H. BUTLER.

ONE lights upon testimonies to the value and influence of Methodism in most unexpected places. Sitting under the somewhat uneasy operation—that is, to an imaginative mind—of a shave, it leaked out that the operator was a gentleman of the Romanish persuasion. It also leaked out that his temporary victim was a Methodist. "Well," said he, "I always thought well of the Methodists." "Why?" I asked. "Because," he returned, "they are so earnest in their devotions." The nature of the reply seems to indicate that this was not a mere remark, the incidental contribution to affability. And this was in Boston.

Quite recently I had a conversation with a lady who with her family attends a Methodist church, and to my surprise learned that she considered herself a member of the Reorganized Church of the Latter Day Saints. She spoke of the good Christian lives of her father and mother who belonged to that sect, and said that as there was no church of that body in this part of the country, she came to the Methodist "because they had the most spiritual life." Her children will become Methodists.

During the past few days I have had the opportunity of several conversations with a Japanese gentleman, a leader in the making from one of our Methodist mission schools, and among other things I realized more vividly than ever before the dreadful condition of helpless unvaricacy which is the normal condition intellectually of the heathen mind. His mind was clear, Christianly clear. He was a Methodist preacher, and that perhaps had something to do with it. The heathen social

consciousness, however, is a hopeless tangle. The heathen mind thinks as crookedly as it builds its streets. A man is a Buddhist or a Shintoist not because of a rational choice; but for the same reason, in general, this man is a Baptist, that a Latter Day Saint, or the other a Methodist. All beliefs are the same to the blind—intellectually. The capacity to think straight from one thought to another God confers but rarely. And in this lies our danger. We are suffering and will continue to suffer on this continent for some time to come from an extreme Protestantism which has given every man a *carte blanche* to write his own creed and worship his own God. The vagaries of the untrained intellect are pitiable beyond words and disorderly beyond control.

The twentieth century is upon us, and something more than a flourishing of trumpets and a beating of drums will be required if New England is to be kept for a sane, strenuous Protestantism. Methodism is both sane and strenuous, and always has been, the emphasis shifting between the intellectual and emotional factors. I wish I could feel that we were attacking our problem in New England with effective weapons, that we were sensing the true condition of things. If there could only be some Methodist Devil's Advocate installed somewhere, so that we should be compelled to think clearly before we canonized methods that were effective in the days of ignorance and large fallow fields, it would be to some little advantage.

Christ was the greatest teacher. John Wesley was a great teacher. Methodism has been a teacher. The Fathers were argumentative, not hysterical. But of late years a degenerate form of Methodism—it may be known by its hymns—has seated itself near the holy places. Like a wind it has swept over communities and left men untaught, unenlightened, unsaved.

The coming problems of the church will be faced twenty-five years earlier in New England than elsewhere, and the brains of the church will be required right here. Our problem will not be theological, but sociological. It is already upon our hands. I want the "Eagles," but I do want the Men. Men, mind you; not women. And I want to know how to get the men. And I don't want any tracts on the subject, for I have been through the preachers' course and ought to know.

Now I have been raising an interrogation point. Perhaps some one else ought to have done it. That is also what I think. With the editor's permission, however, I will in a more impersonal mood deal with "Wesley's Field and Ours" in a succeeding article.

Wareham, Mass.

—Rev. Dr. Robert Collyer said the other day, in an address to the Horace Mann graduating class: "When you rise from your seats you will have your whole lives before you. No matter what you do, whether blacksmithing for many years as I did, or something finer, give your whole selves to it. Now you young men and women have a lot of work to do; just let me tell you one thing: Be sure of the rivets. Keep right down to your work, and see that your day's work is well done by sundown, and don't try to get rich at a stroke."

IS METHODISM DECLINING IN NEW ENGLAND?

In Two Parts

II

REV. DANIEL DORCHESTER, D. D.

5. Emigration and Immigration. New England has been both a great emigrating and a great immigrating section. Our westward emigrants can be traced, on marked lines, not only on New England parallels all the way across the continent to the Pacific, but in more southern sections also.

In 1883 I visited Gov. Sherman in Des Moines. He took me to see the new State House, then near completion. As we went around he took occasion to boast of the superiority of Iowa over Massachusetts, and said Iowa had a smaller percentage of illiteracy than Massachusetts. "Undoubtedly," said I, "and I will give the reason. We educated your people and sent them out here to make your State what it is; and instead we have taken in large masses of uneducated foreigners to fill their place. Never mind. We will educate them also in due time, and send them along to help you. In 1870 there were 600,000 New England born people living in the United States outside of New England; and at the same time we had 800,000 foreign-born people who had come in to take the places of our best blood and brains, who had gone out to build up the Western States."

The census for 1890, examined in the same way, gives the following exhibit of New England born people living in the United States outside of New England:—

Maine,	210,248
New Hampshire,	124,530
Vermont,	174,769
Massachusetts,	274,740
Rhode Island,	52,608
Connecticut,	135,072
Total,	969,957

This number is a little more than 20 per cent. of the whole population of New England in 1890. Those who have gone from Maine are equal to about 32 per cent. of the present population of that State; from New Hampshire, equal to 33 per cent. of its present population; from Vermont, equal to 52 per cent. of its present population. And these emigrants are not an inferior class of our people, but our best blood and brains. We have contributed them to the up-building of the West. We have sadly missed these people from our home communities and from our churches. This emigration has been going on all through the century.

At the same time we have been a great immigrating section. What were the foreign elements in our New England population in 1890?—

	For'n-born.	One or both par. for'n.	Per ct. of both.
Maine,	78,961	151,158	22.87
New Hampshire,	72,340	121,293	32.21
Vermont,	44,088	104,477	31.43
Massachusetts,	637,137	1,259,121	56.24
Rhode Island,	106,305	206,452	56.02
Connecticut,	183,401	375,488	56.32
Total,	1,142,432	2,211,989	47 per ct.

Percentage of the whole population actually foreign born, over .24; percent-

age of foreign parentage, .47; Massachusetts, Rhode Island and Connecticut have from 50 to 58 per cent. of foreign parentage.

Of foreign parentage,	2,211,989
New England people outside, etc.,	969,967
Excess foreign people over those gone out,	1,242,022
Actual foreign born,	1,142,432
New England people outside, etc.,	969,967
Excess actually foreign born,	172,475

With such a competition and such a depletion it does not require much sagacity to account for the slow progress of Methodism, and of evangelical religion generally, in New England.

We begin to see what is the matter; but there is another phase to be considered: What is the religious character of these foreign accessions to our population? If they were in sympathy with the churches of New England, the case would be quite hopeful. So far from this, the great mass of them are totally and radically opposed to us. Seven-eighths of the Irish, who have been by far the leading portion, and all of the French Canadians, the Italians and Portuguese, are close adherents of the Roman Catholic Church. At least five-eighths of the whole foreign elements are Roman Catholics. They have had a surprising growth, fed by large streams from other lands.

6. The Roman Catholic Church in New England.

1850 *					
Diocese.	Clergy.	Chas. and Paroch.	Sch's.	Pupils.	Pop.
Boston,	69	83			80,000
Hartford,	11	12			20,000
Total,	71	75			100,000
1890 *					
Boston,	352	164	50	28,100	650,000
Burlington,	54	72	18	4,550	46,000
Hartford,	184	148	40	16,200	263,000
Manchester,	60	52	24	7,000	75,000
Portland,	70	70	15	5,700	80,000
Providence,	146	71	27	11,800	195,000
Springfield,	166	107	23	10,000	170,000
Total,	1,032	684	197	83,350	1,367,000
1898 *					
Boston,	459	201	58	37,060	600,000
Burlington,	67	89	18	4,847	55,000
Hartford,	260	169	53	23,000	250,000
Manchester,	91	77	31	9,415	100,000
Portland,	84	86	19	7,503	96,000
Providence,	90	96	30	16,448	250,000
Springfield,	224	144	39	14,321	200,000
Total,	1,215	862	248	114,454	1,551,000
Increase from 1890-'98.					
1890-'98	183	178	51	31,104	184,000
1850-'98	1,144	787			1,451,000

The increase in the Roman Catholic population from 1850 to 1898 has been from 100,000 to 1,551,000, or about fifteen fold; the priests from 71 to 1,215; the churches from 75 to 862, etc. During these last eight years the increase has been: Priests, 183; churches, 178; parochial schools, 51; pupils, 31,104; and the Roman Catholic population, 184,000. The two dioceses occupying the southeastern section of New England (Boston and Providence) report 850,000 Roman Catholic population. In 1850 the Roman Catholics were one 27th of the population of New England; in 1898, probably .33 of the whole. In 1850 the Roman Catholics were about four in one hundred of

the New England population; in 1898 they were probably 33 in every hundred.

7. The Roman Catholic Church in the West. How different has been the relative growth of Methodism and all evangelical churches in the West. Even there the struggle has been severe, but many things have helped out Protestantism there. I give a brief view of it, as I close, to show that New England's contribution to the West has not been in vain. One hundred years ago almost the only religious occupancy of the great West from the Blue Ridge to the Pacific Ocean, was Roman Catholic. The French and Spanish cordon at one time bade fair, with the aid of the aborigines who then gave a quasi-attachment to the papal standard, to retain the Western section and to root out and utterly destroy Protestantism on the Atlantic coast. Until near the close of the last century few Protestants existed within those vast Western domains—a few in Kentucky, Tennessee, and Ohio, but too few to be an appreciable factor. What is the situation today? Instead of Roman Catholic preponderance in that vast Western region, there are single Protestant denominations that outrank Romanism; and, in several cases, two Protestant bodies jointly exceed it in that great field. In the area referred to, the Methodist Episcopal Church in 1890 had 14,237 church edifices to 5,916 of the Roman Catholics, and 4,561,844 Methodist population to 4,031,718 Roman Catholic population. The three branches of Baptists, North, South, and colored, have almost three times as many church edifices (16,550), in the same region, as the Roman Catholics, and their population (5,493,558) exceeds the Roman Catholic population by 1,461,840.

Our churches in New England have been helping to found and build up churches in that great Western region, much to the disadvantage of the home field; but these home churches have not existed in vain, nor should they be reproached on account of the slower rate of growth here than in the Western States.

(1) It looks as though Protestantism must still, for a time, work on at a disadvantage in New England; but we may pride ourselves that we are a necessity to the whole country. For the most part, the foreign elements, by coming among us, have been greatly benefited and lifted into better planes of living and character. Though not many Romanists have been converted to Protestantism, yet we have, wittingly or unwittingly on their part, constrained them to make many modifications of the sterner and more offensive features of European Romanism, so that the Romanism of New England is very unlike that of the old countries, of either Europe or South America, or of Cuba, or of the Philippines. How much more modification of Romanism we are yet to witness, I cannot tell; but I have no hesitation in predicting that the Roman Catholic Church will yet undergo still greater changes in the line of assimilation to the spirit and life of evangelical Christianity. Providence has thrust these people upon us, brought them to our doors, where our

influence could be more effectively exerted upon them than in their European homes. They have been taught to think better of us, and we are slowly learning to think better of them. Let us appreciate this opportunity. Let them continue to erect their grand churches. The Master, in the broad scope of His advancing kingdom, hath need of them.

In the United States the Roman Catholic Church has passed the period of its most rapid growth. As to the growth in New England, I can do no better than to quote the remark of a prominent Roman Catholic layman, in Boston, about twenty-five years ago, who said: "We shall hold our ground for a while, but we understand that in the fight of one hundred years we shall be whipped." I may add, they will yet be outrun numerically, and they will be transformed, slowly but surely, into the image of the church universal.

(2) Moreover, our contributions of members and converts to other Protestant bodies in New England have not been few or small. In very many of our New England towns, a large part of the members of Congregational, Episcopal and other churches went forth from Methodist altars. It is not Methodist egotism that says this, but the generous confession of brethren of other denominations who have often acknowledged that the Methodists are a necessity to their existence.

They have especially needed us to modify the old, iron-bound, exclusive theology of the old New England churches, which is now rapidly passing wholly out of sight. The consensus of evangelical theology one hundred years ago was the higher Calvinism; now it is Arminian. How have the old creeds been changed, and ministers preaching strong Methodist theology are welcomed now to all the churches. The *Christian Examiner*, a Unitarian magazine, said: "Methodism has had a grand mission to fulfill in modern Christendom—a mission of mediation between differing sects on the one hand, and between an exclusive church and a neglected world on the other. And there is a moral majesty in the firm and sure tread with which it has marched to the accomplishment of its work."

(3) This is not the first time in my life that it has devolved upon me to vindicate Methodism, and every time I have found that I had a good case upon which to plead. It had been quite a little time since I last did so; and from many things I had heard I had come really to suppose that we had at last experienced a serious decline. With that bias I entered upon this investigation. I have conducted it with entire fairness. The results we now know. The old church still stands and pushes on her course with a good rate of progress.

(4) Not inappropriately are Methodists called upon to commemorate with suitable thank-offerings the close of the nineteenth century, the greatest of all the long Christian centuries, the most conspicuous for the spread and deepening of Christianity in the world, and in which Methodism has been performing a leading part. I have been talking of the statis-

* Roman Catholic Year Books of 1850, 1890 and 1898.

ties of Methodism, unparalleled among Christian bodies. But these numerical exhibits, wonderful as they are, are not the greatest wonder. There is a richer field for the friends of Methodism to survey. A brighter and more impressive exhibit can be produced by reviewing the social, moral, educational, and spiritual achievements of Methodism during this century.

How appropriate, as we close, are these words of the Psalmist: "Not unto us, O Lord, not unto us, but unto Thy name give thanks, for Thy mercy and Thy truth's sake."

West Roxbury, Mass.

A MIDSUMMER RESPONSIBILITY

REV. GEO. S. BUTTERS.

THE board meeting at Broad Road church the last Monday evening in June was the stormiest in its history. One of the "pillars" had arrogantly suggested that the church be closed during July and August and thus save the expense of supplies. The pastor had gone abroad, and the "best" people were at their summer homes or would go on vacations in that period, and Jonathan Bluebook said, "What's the use of keeping our expensive church open just for country visitors and domestics? I move that we discontinue with religious services at Broad Road during the next two months." The debate need not be reported except that Mr. Bluebook somewhat angrily remarked that "the people who 'didn't pay nothing' toward the running expenses were the very ones who insisted on increasing the burdens of those who were already giving more than they could afford."

The discussion was long drawn out and decidedly unparliamentary, but just before the chairman put the question to a vote John Gregory, the newly-elected president of the Epworth League, asked the privilege of saying a word. The Broad Road church had adopted the custom of inviting the local and traveling preachers and the president of the League to meet with them in the official board meetings, and this was John's first appearance, as he had only been in office three weeks and had been confirmed by the quarterly conference just before the pastor went away. He modestly said he "could not bear the thought of closing a church so well located as Broad Road at any time, and he felt sure that a good work could be accomplished during the summer if the people at home would all work together."

His modesty and earnestness turned the tide in the meeting, and Adoniram Bluebook asked the privilege of withdrawing his motion and moved that "one hundred dollars be appropriated for preaching during vacation, and that the services be put into the hands of the Epworth League for the next two months."

The motion prevailed, and John Gregory found himself with a great responsibility on his hands. The next evening he had a cabinet meeting, and the plans he had matured during an almost sleepless night were approved by his advisers. The following evening the League was called together, and the suggestions of the cabinet were heartily endorsed. It was decided to employ a theological student who was well known to Mr. Gregory, and the members of the chapter promised to stand by the work with all their might—in fact, they began that night, and any close observer could have seen by the Friday evening meeting that something unusual was in the minds of the young people.

The first Sunday in July found the church at Broad Road in anything but a vacation mood. Instead of a congregation of one

hundred, as was the average in July, there were three or four times that number; and people wondered what could be going on to attract so many people when the mercury was taking such liberties with the thermometer. Strangers on their way to other churches followed the people into the vestibule of Broad Road and met there four such hospitable young men that they decided to stay, and the ushers inside the auditorium were just as cordial. In place of the quartet there was a large chorus choir of young people, and the pulpit platform was resplendent with flowers. The looks of the preacher was the only disappointment, for his beardless face suggested the student, and many thought that the committee had perhaps been too economical in selecting a supply.

The calendar announced that the services would go on with enthusiasm during the summer months; that Rev. Dustin Apgar would preach every Sunday, and could be called on for any pastoral service; that the regular League meeting would be turned into an open-air service, and that everybody was requested to pray for a summer revival at Broad Road during July and August.

Dustin Apgar did not disappoint the congregation by his preaching, and after the benediction a young man went to him and said, "I've made up my mind during this service to become a Christian, and I thought I ought to tell you of it." He went into the pastor's room for a brief interview and finally gave his name as a probationer and consented to be publicly received at the evening service.

The open-air League meeting was a great success, and added at least one hundred to the evening service. When the young convert of the morning was called forward to be received on probation, Mr. Apgar modestly and feelingly told how gratified he was at the young man's decision and added: "Perhaps there are others who would like this evening to join the Methodist Episcopal Church on probation." He waited only a moment, when a young man just home from college came forward and took the welcoming hand of the young preacher. Before the pastor could begin his reading from the ritual a middle-aged man thrilled many hearts by saying, "My wife and I have talked this matter over a good many times, and we think that tonight is a good time for us to join the church we have attended for so many years; but we would like very much, if she is willing, to have our daughter come with us." He looked toward the choir as he spoke, and in response to her father's request a beautiful young woman of eighteen left her seat and was joyfully met by her father and mother at the foot of the pulpit stairs. The congregation were in tears, and the young pastor had hard work to keep his heart from flowing out at his eyes as he silently thanked God for this manifestation of His favor.

Of course there was an after-meeting, and there were other seekers. The meetings during the week were better attended than during the winter months. The advertising committee were diligent in the work assigned to them, but the revival itself was the best advertisement, and the attendance the second Sunday in July was better than the first. John Gregory was a general and kept everybody at work. The young people grew under their responsibility, and Broad Road Methodism had never been so enthusiastic. The gladness and industry of the young people was contagious, and the whole congregation caught the spirit and that church in midsummer was soon at high revival temperature.

It proved a great season for that young preacher, as it gave him an introduction to his life work and to the people indications of the success that was sure to follow his labors; it was a grand summer for the Broad Road church, as it put revival life and fire into its members, and that was something it had not

had for many years; it was a most wonderful summer for the Epworth League, for it bound the young people together and helped them to see their opportunity as soul-winning and church-sustaining forces in that community. Broad Road Methodism, as well as John Gregory, had reason to thank God for that midsummer responsibility.

Somerville, Mass.

AT THE PASTURE BARS

Leaning his head on his brown, young hands,

He stands at the pasture bars,
A barefoot boy, with never a care,
Watching the still, clear stars.
The mist drifts down on the river's breast,
While softly the shadows fall;
And all about him the mountains rise,
Pine-topped and dark and tall.

He longs to know, with a vague unrest,
What the future will bring to him,
And wishes that he might cross the hills
That stretch so far and dim;
He pictures the country that lies beyond,
And sighs for the path, untried,
Which will lead him across the mountain top
To the world on the other side.

Leaning a gray and toll-bent head
On hands that are thin and worn,
Hands that have battled with bush and brier,
And broken the mountain thorn,
He sits and dreams of the years long fled,
When the world was as yet untried,
Ere he climbed the path to the mountain top
And crossed to the other side.

For, although he has found the country fair,
And the skies have been blue for him,
His eyes yet seek, with a yearning light,
The hills that stretch far and dim;
He dreams of the mist on the river's breast,
And longs for the old home stars,
And to be, once more, a barefoot boy,
Care-free at the pasture bars.

—Minnie Reid.

YALE LECTURES BY PROFESSOR GEORGE ADAM SMITH

Reported by REV. H. L. HUTCHINS.

VIII

ONE of the most difficult questions is the accounting for the origin and exact development of the men known as the "wise men." They were strong enough to form a guild, though Jeremiah and Isaiah seem to speak of them with contempt. Whether this was deserved or not, we are not able to say. They are, moreover, charged with idolatry, magic, and soothsaying. They were, however, men of influence, who took no part in these things, but found their place in the realm of morals. There came in their time more of the didactic spirit and temper. As time went on, there was shot across it a new light. Fresh air and breezes flow through Israel.

We cannot trace the books of Wisdom as we can the Law. The man of wisdom seems to be post-exilic; but, while Ecclesiastes is undoubtedly very late, perhaps as late as 200 B. C. (I can see no evidence of its pre-exilic date), the post-exilic origin of Job seems to be debatable. It never makes the slightest reference to the conditions indicated in Isaiah 48. The greatest faith of the wise men, like that of the prophets, was in the wisdom of God; yet they differ from these latter in their style and judgment. Both insist upon law, and declare what must be; but while the prophets look forward, the wise men look backward, telling what men

ought to remember. The prophets seek righteousness because it is God's will; the wise men seek it for its merits and rewards. Many of the prophets sometimes employ the wise men's style of writing. They are not passionate like the prophets; they are shrewd. In one we see the temper of hope, in the other the temper of experience. The prophets deal with the nation; the wise men have been fitly termed the humanists of their age. Again, the scope of their wisdom is not the same. The prophets' task seems that of overthrowing idolatry; but the wise men never mention idolatry. With the wise men God's righteousness is an experience. Throughout the prophets it is God's providential love for Israel; but all this national feeling is absent in Proverbs; neither Judah nor Jerusalem is mentioned. The wise men speak of the sins of the people. All is human and universal. In those scorers, scoffers and sots we have, not men of Jerusalem simply, they are the sinners in London, too, and New York.

The prophets almost never speculate; there is one exception, in Habakkuk. The wise men argue and conjecture. It would be vain for me to try to expound in one lecture all this wisdom. Let me only point out to you that no narrow theory of this kind could ever account for the presence of these books in the canon. God's Spirit in these books identifies itself with His children struggling after life. These were not mere personages; they were every-day people. Every hope and every fear of the people was reflected in their characters. The spirit of the prophets was the Spirit of light. As at first the Spirit of God moved upon the face of the waters, so He afterwards moved on these elements, in these speculations. In the life of every individual and of every nation there comes a time for nothing but resignation and darkness. If Christ had His Gethsemane, let us remember that His nation had its Gethsemane. Thus in Job, or in the dark experiences of Ecclesiastes, we hear the injunction, "Fear God and keep His commandments." Is not this an example to the professing Christian in his attitude towards infidelity? The real infidel is he who believes that God does not sympathize with human doubt and distrust. Here again God is a God of condescension. All the speeches of Job's friends are a beautiful illustration teaching how not to do this delicate service. All students and preachers should be brought to study the book of Job. To orthodoxy he is a standard. How many there are that prefer to vindicate their own views of God rather than to save an individual soul. The love that Job looked for they gave not. How different would the history of religion have been if, "To him that is ready to faint kindness should be shewed from his friends, even to him that forsaketh [or lest he forsake] the fear of the Almighty" (Job 6: 14), had been remembered. How often the spirit of this verse has been ignored! How different the spirit, if pastors had been seeking these imprisoned souls that should have been comforted! Profoundly as the wise men speculated, they never made it an end in itself. They believed, "If any man will do his will he shall know," etc. Conduct was plain; the difference between right and wrong was plain. God Himself was pressed upon them. This was the conclusion of the whole matter: "Fear God" (Eccl. 12: 13). Till his old age John Ruskin has kept in a fly-leaf of his Bible a list of passages his mother showed him; among them are Prov. 2, 3, 8, 12. "This material installation of my mind," he says, "in that property of these chapters is the most precious and essential part of my education."

A few years ago every child had to learn portions of the Proverbs. While they say nothing of theology, they contain the moral element, and so they have passed out into

the language of life more than other books of the Bible, and life has been molded by the plain wisdom of the Old Testament. Of late years the book of Proverbs has largely dropped out of the education of the young. There seemed to be a revolt. I supposed until lately that this was a conviction rather than an impulse. But, in the first place, it is impossible to teach the young the great wickedness of evil without referring to its consequences, and the book of Proverbs paints these vividly. I desire to put forward a strong plea for the restoration of this book to its old and honored place. The book may be divided into seven parts. The first nine chapters form a book of admonitions. The sixth chapter contains shrewd and subtle sayings upon religion and morality. The second division sets virtues over against vice. The fourth, from chapters 25 to 29, is more like the first collection. The last three sections consist more or less of maxims. Chapter 30 contains the words of Agur, "There are three things," etc. All these collections are by men, and mostly for men; but the last section is by a woman, the mother of Lemuel, who taught him (literally "rubbed into him") the wonderful ideal of a virtuous woman—strength and bravery realized as the only proper theatre of woman's activity, one of the sublimest pictures of woman's character.

Now as to the homiletic use of the Proverbs, the great difficulty is that, for the most part, they have not been gathered into groups. Such an arrangement has been made by Prof. Kent of Brown University. Every teacher will find most profit in making one for himself, taking such subjects as father, mother, God in little things, or God's reward of virtue, sin and its deceitfulness, sins of the tongue, idleness, anger, poverty, sorrow, etc. For the first time you will then really appreciate the wit and the keen observation. Take the subject of the tongue. On the value of speech the Proverbs constantly insist that "the words of a man's mouth are as deep waters," etc. Of the value of eloquence—brains are better without the tongue: "He that hath knowledge spareth his words;" "Even a fool when he holdeth his peace is counted wise." Again: "In all labor there is profit; but the talk of the lips tendeth to penury." "He that answereth a matter before he heareth it, it is folly and shame unto him." The obligation to chastity is enforced: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." "A fool despoileth his father's inheritance; but he that regardeth reproof is prudent." We know that personal criticism is absolutely necessary to us. The only successful teaching of truth is that which personal friendship and personal criticism secure. Happy the man who can choose his friends, not for their sympathy, but for their honesty and wise counsel. "Better is open rebuke than love masked." Very often we must have found how unkind judgment of us totally missed the mark; yet at least it opened our hearts, let in the air, and compelled us to see what we could not have seen without it. Ruskin tells us how important to him was the true criticism of an Italian servant on his drawings. I must not close these specimens without citing two more—those of over-blame and over-praise, in chapter 27: "A continual dropping in a very rainy day and a contentious woman are alike," "whosoever hideth her hideth the wind," etc. "He that blesseth his neighbor with a loud voice, rising early in the morning, it shall be counted a curse to him."

Now, to pass to the great poems which the Proverbs open to us, we will mark the eighth and ninth chapters. First, how very unjust is the charge of utilitarianism here. It is not slow experience, but it is the reverence

and whole-hearted respect for principle that we see here. The wise man would have us get wisdom from the beginning. We often hear that experience teaches fools, but not so often that "the strength of the wise is their wisdom." Wise men say that this wisdom comes before experience. "The beginning of wisdom is to get wisdom." Principles are necessary to begin life with. Thus the wise men found their influence in agreement with God; but all this is just the opposite of utilitarianism. We seek wisdom indeed, but wisdom is always seeking us. In such an age as today the instruction of this poet may well be taken to heart. The wise man urges us to "lay hold of wisdom," to "purchase understanding," to "seek for her as for hid treasures," etc. These powers of attention and concentration the poet allies with purity of heart. With this connection of purity of heart and head-work, we have no other more powerful basis of action. Now, what this poet means we know surely, in fields of work as well as in abstract principle. To find at first upon our way no single life or sympathy; to find gradually its interest and affection engrossed by other hearts and needs; to find its imagination bending earthward, is to find the truest student met halfway by all this deep and intellectual joy as faithfully displayed here. "Her delight is with the children of men." Like Paul, she is a street preacher—"Wisdom crieth in the streets." It is a magnificent picture—that the final and ultimate end of wisdom is truth, God; to win men and save from sin. Here we have contrasted that awful picture of wisdom and sensuality. This wisdom of the higher life should be made as popular and persistent as the higher life itself should be. Is not that the vision we have need of today, in which we shall find that the righteous man and the believer have these inducements to sin, yet may be filled with the intoxication of the spirit of wisdom?

Gentlemen, in closing, let me say that in the ministry the great intellectual strain which is little felt at the beginning will be yours. Yours is the duty to a congregation, possibly that of meeting all kinds of sympathy and suffering. What resources, what change of subjects, what devices, you will be called upon to use! This Book, which is not a book, but a literature; this literature, which is not a literature, but a life; this life—what ministry can be monotonous which has not only this long history, this rising and falling of nations, but also the presenting of so many different kinds of thought? It offers numerous and grand view-points from which to behold the kingdom of God. Make real to yourselves its great wealth. I hope that these lectures will rouse you to covet its gifts for yourselves, and to remember that, whatever else it is, it is the record of the real revelation of God; or, as my old teacher said, the whole is summed up in one word, and that—God. Everything comes through belief in Him. The genuine passion to win men, the spirit to command the future—that passion and spirit are alike His seal. It is that which makes the doctrine of the Old Testament so incisive, so familiar. Law we have seen to be the enforcement of His character, the long history only His patience. The very style of the Old Testament is due to this sense of God. He poured Himself into its literature, its grammar, its method, its poetry; so that His likeness is never dim there, and His image is growing in grand sublimity. Hebrew prophecy is explained by no natural laws. "Thus saith the Lord"—in this is summed up all our opportunity for religious culture and inspiration. It is so sacred and so awful a fact, if it be true, that we dare not move through this domain of influence without feeling an awful obligation both to God and to the men for whose salvation and eternal welfare we have been charged with its gospel.

THE FAMILY IN HIS CARE

GEORGE BANCROFT GRIFFITH.

The smallest blade 'midst the meadow grass
Your eye may miss though you often pass;
And yet the sunshine has on it shone
As if it had stood there all alone.

For, free and pure as the fragrant air,
Flows infinite mercy everywhere.
So learn, dear heart, to be brave and true,
As He cares for the grass, God cares for you!

East Lempster, N. H.

Thoughts for the Thoughtful

Our country hath a gospel of her own
To preach and practice before all the world,—
The freedom and divinity of man,
The glorious claims of human brotherhood, . . .
And the soul's fealty to none but God.

— Lowell.

"It is from the dark clouds in our sky
that the showers of blessing come."

The arithmetic of full salvation may be stated thus: (1) Sin subtracted. (2) Grace added. (3) Gifts divided. (4) Peace multiplied. — Moody.

"While we are not to forget that we have sometimes fallen, we are not always to carry the mud with us; the slough is behind, but the clean, clearly-defined road stretches ahead of us; skies are clear, and God is beyond."

It is the little word you speak, the little thought you think, the little thing you do or leave undone, the little moment you waste or use wisely, the little temptation which you yield to or overcome — the little things of every day that are making or marring your future life. — *Light on the Hidden Way.*

The iron sheets in the great tube factory were brought to a white heat, and rolled, and welded, and cut, and hammered, and tested, until the tubes of iron rang like a silver bell, and were strong and fit to conduct the pure water, without any taste of the vessel through which it flowed. So God may test you, and when He gets through, you too will be meet to convey the everlasting Gospel in its sweetness and living power to some thirsty soul. — Anon.

"God will not put strange signs in heavenly places:
The old love shall look out from the old faces."

Go on, under the gleam of this glorious anticipation—that the sacred intimacies here will be renewed and perpetuated in glory. The old magnet-power of human love potent as ever—a continuity of the earthly bonds. Though its battles be over, comrades still in the great army, recounting victories achieved together. Endure, meanwhile, as best you may, the present aching void, the vacant niche, the strange silence, the blank of separation. Journey on with this gladdening light of the desert Pillar,—

"Till God's love set you at their side again."

— J. R. Macduff, D. D.

"Oh," you say, "I am such a little plant; I do not grow well; I do not put forth as much leafage, nor are there so many flowers on me as many round about me." It is quite right that you should think little of yourself; perhaps to droop your head is part of your beauty. Many flowers had not been half so lovely if they had not practiced the art of hanging their heads. But "supposing Him

to be the gardener," then He is as much a gardener to you as He is to the most lordly palm in the whole domain. In the Mentone garden grow the orange and the aloe, and others of the finer and more noticeable plants; but on the wall to my left grow common wall flowers and saxifrages and tiny herbs such as we find on our own rocky places. Now the gardener has cared for all of them, little as well as great. In fact, there were hundreds of specimens of the most insignificant growths all duly labeled and described. The smallest saxifrage will say, "He is my gardener just as surely as he is the gardener of the Gloire de Dijon or the Marechal Nell." — *Biblical Illustrator.*

Be sure to put God between yourself and circumstances. Everything depends on where you put God. There are three matters to consider in the case — yourself, your own position, and God's position and the position of the circumstances with which you have to deal. Most men put circumstances between themselves and God so much that they can hardly see God at all, or if they do see Him it is like looking at a landscape through a reversed telescope, which makes it seem at a great distance. But there are other wiser and happier souls who put God between themselves and circumstances, and at once, when one looks out through God upon circumstances, that which before had almost paralyzed him becomes infinitesimal and unworthy of his dread. — *Rev. F. B. Meyer.*

To take Thy yoke? It is to walk
Forever with the Lord; to talk
With Him in converse sweet and pure;
To know the path of life is sure
Beneath my feet; to let Him bear
The whole, not half, my load of care;
To be held steady, lest I slip;
To have His hand dash from the lip
Each dangerous draught; with Him to work,
And so keep fair through all the murk
And sin of this bad world; His friend
To be, and He mine unto the end;
And then to walk with Him in white
Worthy to tread the halls of light.
Thine easy yoke? I humbly kneel —
Let me Thy fastening fingers feel;
Then let me rise, henceforth to be
A true yoke-fellow, Lord, with Thee!

— Helen A. Hawley.

The faith of Jesus transforms sorrow, and even death. The southern Cape of Africa used to be known as the "Cape of Tempests," from the violent and dangerous storms encountered by early navigators in doubling it. But a Portuguese navigator, discovering a safe passage round this bold promontory, the old, ominous title gave way to a more auspicious one. He said: "Henceforth it shall be 'Cabo de Bon Esperanza'" — *Cape of Good Hope.* Even the stormy cape of sorrow and death has been changed into the "Cape of Good Hope" since Jesus Himself sailed around it and opened a safe passage for all believers. — A. T. Pierson, D. D.

Our lives may be marred in the living, so that they shall never attain God's beautiful thought for them. There is a difference between a lump of clay and a human life. The marred of the clay may be the potter's fault, or it may be the result of an accident; at least, it cannot be the fault of the clay itself. If a misshapen jar or bowl comes into your hands, you would not say, "What a careless piece of clay it was that made itself into this irregular form!" Rather you would say, "What a careless potter it was that so spoiled this vessel, when he had the soft clay in his hands!" But when a life is marred, and falls of the beauty and nobleness which it was designed to have, you cannot blame God. You cannot say, "I was clay on the wheel, and the great Potter gave

the wrong touch, and spoiled the loveliness that ought to have been wrought in my life." You are not clay, but a human soul. You have a will, and God does not shape you as the potter molds his plastic clay. He works through your own will, and you can resist Him, and can defeat His purpose for your life, and spoil the noble design into which He would fashion you. The blotches in this fair world are all the sad work of human hands, never of God's hands. — J. R. MILLER, D. D., in "The Building of Character."

"FINALLY, BRETHREN"

MRS. CHARLOTTE F. WILDER.

IN the old-fashioned church, after the preacher begins his sermon, dividing it into heads, saying, "Firstly, brethren," a marvelous hush settles over his congregation. It is like night in a forest with the moonlight beaming down through trees, vines and shrubs, touching the very roots of the tiny weeds that creep and crawl along the earth in ravine or hollow. There is a leisurely semi-gloom and semi-sunshine, as though Nature was suddenly surprised at the combination and meditating a way out of the entanglement. There is no movement among the tree-tops; not a leaf flutters or falls to disturb the perfect repose of the listeners.

Or, it is like the Indian Summer of the year on the Great American Desert, when the season past leaves no glare and the present soothing, genial warmth and comfort forbids an anxious thought of the chill of a late December; when the hazy atmosphere gives a delicious rest and quiet to tired soul and body, and the mind scorns to care enough about the mirage, just above the horizon, to even think it is not a reality.

To these people such a repose comes only once in the week. Only on this day and in this place are the busy hands folded. Only on this day do tired feet cease their roving. Only on this day does restless humanity find rest, except when in bed, at night, it turns and falls asleep.

But alas! this thoughtful repose, this quiet brooding, is only for a minute of time. "Secondly, brethren," finds the congregation alert, and the active brains instantly see the whole conclusion of the matter, while others, less active, are anxiously looking forward to "Thirdly," and anticipating the relief which will come with, "Finally, brethren."

What a thrill runs through the audience as the end comes in sight. Perhaps it might not savor so much of grace as of reality to compare this with the expectation and excitement of horse and people at a race-course when the animal comes in on the home stretch. Undoubtedly there is a difference in degree — sometimes.

Wherever we are, the American people are eager to hear the "finally, brethren," and keen to take up what is coming next. Activity is infectious. No day is full enough to prevent an earnest longing for what the morrow will bring.

The little boy hates his "girl's gown," and begs for his velvet "Fauntleroy." A few years later he is just as impatient to get off knee breeches and "dress like a man."

The mother cannot find time to rock

her child, with its precious infant dead on her breast, but hurries to the next seeming duty, anxious only for the baby to be able to run alone and "be off to school."

The young girl in the home-nest, on the beautiful hillside farm, is looking with longing eyes to the great world which she proposes to enter as a business woman. The young girl in town ardently desires to reach the day when she can leave for college, accepting the sacrifices of the parents with no hesitation, looking forward to some never-to-be-reached moment when life will take on a rose-colored hue, and the gulf, only begun when she leaves home, shall narrow instead of widen, and she can come back and make flowery paths for the lonely hearts and aged feet.

The rest, the sweetness of life, is to come in some tomorrow, everybody forgetting that "in today walks tomorrow," just as in today walks yesterday. There is a fever and fretfulness driving the business man to mart and market. He sacrifices present comfort for a seeming future good. He will not stop long enough to reflect in his own soul a bit of the kingdom of heaven as large as the reflection in the mud-puddle of the sky above after it quiets down from the tramp of the horses' feet.

The father is too busy to find time to look upon his little children, except on Sunday, and then is sorry for himself because the babies cry with fear as if he were a stranger.

The statesman, eager to rush forward to make a sounding name for himself, loses not only the great opportunities of his life, but in return gains nothing except a portrait hung in the corridor of the capitol building of his own State, painted by a local artist who gets his pay from the senator himself.

The soldier, his home where his general dictates, hopes in some near future to find rest in a home of his own, and rushes on, always listening for the "finally," which never comes.

All the world wishes for goodness, for happiness, for heaven here and hereafter, but no one cares to stop and receive it; yet each wishes it might fall, some way, somehow, into fluttering, outstretched hands, while the chase after the next thing goes madly on.

The only voice of the age is, "Hurry on." "After today comes tomorrow." Like the reign of Jeroboam, restless revolution follows restless revolution. The children rush from home to school, and eagerly wait at school for the "finally, brethren," to rush home again. The house-mother, with her weary round of lunches, clubs and charities, wonders when the "finally" will be heard and she can find time to actually rest as her mother rested with folded hands and work all done. The man in the professions or in business remembers peaceful pictures of life which he read in his Georgios in college. He remembers that the heathen emperor, Marcus Aurelius, said that happiness came with wise simplicity. But his life today is chaos huddled together. He presses his hand to his forehead and wonders when he shall hear "finally, brethren," when he can have time to draw a long breath

and chat a few minutes with his family after dinner, as he used to chat years ago.

They all, children and parents, look ahead to the coming summer, and plan this year for a season of "rest;" but sigh as they plan, for they are not sure when the "finally, brethren," which is the signal for the coming vacation, will be heard. As it may be near, the added restlessness of waiting has begun.

Manhattan, Kansas.

THE MOTHER'S DREAM

I'd a dream tonight
As I fell asleep —
Oh! the touching sight
Makes me still to weep —
Of my little lad
Gone to leave me sad,
Aye, the child I had,
But was not to keep.

As in heaven high
I my child did seek,
There in train came by
Children fair and meek.
Each in lily white,
With a lamp alight;
Each was clear to sight,
But they did not speak.

Then, a little sad,
Came my child in turn,
But the lamp he had,
Oh! it did not burn;
He, to clear my doubt,
Said, half turned about,
"Your tears put it out;
Mother, never mourn."

— William Barnes.

THE SHADOW OF SELF

IT is said of Michael Angelo, the world's greatest artist, that when he was working on a statue or a painting he wore over his forehead, fastened to his artist's cap, a lighted candle, in order that no slightest shadow of himself might fall upon his work. The story may be purely fanciful, but it contains such a beautiful suggestion that one would not willingly reject it. It is the shadow of self that spoils work, and, eventually, spoils character. We must eliminate self-consciousness before we can hope to accomplish anything that is truly great or beautiful.

A young man, who was a very accomplished skater, once said that he had despaired of executing some of the intricate movements described to him by his teacher, until the teacher said, one day: "Now, John, I'll tell you what's the matter. You'll never learn to be a good skater until you forget who it is that's on the skates. Just fix your mind on the figure and go ahead, as if the skates were doing it alone." After that," added the young man, "I didn't have any trouble. It was my self-consciousness that made me nervous, and a man who feels nervous can never in the world do any delicate, complicated work. It was the letter 'I' that got twisted round my legs and tangled them all up."

That is it — the letter "I" must be kept out of all intricate, important, strenuous endeavor, or the work is sure to fail. The young person who begins life with a big bump of self-consciousness is bound to get knocks that will develop bumps of another kind, sooner or later. Who ever knew an egotist whose work could be called really enduring or beautiful? The wrong spirit is in it, and it cannot have the quality that is lovely and abiding. The shadow of self will

spoil any work, however ambitious.

Character, which is developed through endeavor, soon catches the blot of the shadow of self. One who is always consciously and purposely objectifying himself in his work cannot help growing arrogant, selfish, obtrusive, unsympathetic, exacting, and tyrannical. He will have an exaggerated idea of his own power and importance, and this will make him careless of the feelings and rights of others. It is impossible to look through a microscope of exaggerated self-consciousness and see also surrounding objects; and one who does so cannot perceive his fellow-creatures, or if he does turn upon them a side glance now and then, must see them contemptibly belittled and unimportant. When you encounter a person who is hard hearted, uncharitable, and exacting, you may be pretty sure that he is an egotist, too. Whatever he does, you can easily see the shadow of self upon it.

Michael Angelo worked with a light over his forehead. There is a further beautiful suggestion in that. It was the light above him that kept his shadow from falling on his work. We, too, need that light above us to keep us free from the obtruding sense of self. Christ and His truth must shine above our foreheads if we would be truly sincere, self-forgetting and filled with the spirit that inspires beautiful and enduring work. Michael Angelo's was a distinctively religious soul. It was permeated with the love of things divine, with worship, with adoration, with faith. And it is the religious spirit now, as truly as then, that makes great artists and characters which are strong and lovely. The light must be over our foreheads, if we are to do a great work or live a noble life. Religion must subdue selfishness, must cast the shadow of our earthliness far behind us. Then we can see clearly the work into which our souls are growing, and which will, by a beautiful paradox, be the reflection of our truest selves because we have not consciously and deliberately intruded ourselves into it. — JAMES BUCKHAM, in *Wellspring*.

THE NOVEL AND THE ROSE

A MOTHER and daughter walked along a country road. The daughter carried a volume in her hand. It was a modern novel. Its pages were large and closely written. Their number ran into the hundreds.

A great moral, or great truth, was contained within. The daughter spoke of the truth conveyed by the famous writer through the medium of its pages, but the mother did not approve of this method of teaching even truth. It was not that she doubted truth was there. She knew the teaching of the book was not evil. The book was a story of erring human nature. It was realistic. It portrayed the temptations, the sins, and the vices of some of God's people. The daughter said she read only for the great truth it contained. Her energy was unflagging.

As they walked they passed a barnyard. Cattle walked deep in mud and filth. The air was filled with sickening odors.

The mother plucked a rose growing by the wayside. She held it toward her daughter. "Is it not beautiful?" she asked.

"It is perfect," answered the daughter. The mother cast the rose into the mud and filth of the barnyard, and bade her daughter go and pick it up.

The daughter instead lifted up her dainty skirts and walked away. She preferred clean shoes to the rose.

"It is yet a perfect rose," remarked the mother.

"But I must wade through filth for it."

"It still is fragrant."

"True! But not fragrant enough to kill

the odor of the barnyard that will cling to me."

The mother said no more, but walked on. The daughter followed.

The mother glanced back. The book, in pieces, was flung into the mire. — JEAN K. BAIRD, in *Presbyterian Banner*.

"IT NICHT HA' BEEN WAUR"

When failures becloud the blue of your sky,
And troubles begin in torrents to pour,
Just think of the floods that others have
whelmed,

And say to yourself, "It micht ha' been
waur,"

— You're drenched but no droon'd; it micht
ha' been waur!

When out on life's sea your vessel is wrecked,
Beyond the relief of a humanly shore,
Cling fast to the spar God's put in your hand
And say to yourself, "It micht ha' been
waur,"

— Some haven't a spar; it micht ha' been
waur!

When Death, blanching Death, stalks into
your street

And knocks with appalling hand at your
door,

Hold fast to the hope God's put in your
heart

And say to yourself, "It micht ha' been
waur,"

— What if you'd nae hope! It micht ha'
been waur!

And when you shall stand before the Great
Judge,

Who'll open the Book and scan your life
o'er,

May He in His love forgive where you've
tried,

And say to your soul, "It micht ha' been
waur."

Gang ye wi' the sheep, it micht ha' been
waur!"

— JOHN H. FINLEY, in *Interior*.

HOW TO KEEP COOL

JUST how to keep cool during the long hot summer days and nights, when there is not a breath of air stirring, is truly a perplexing question. Our thoughts, our surroundings, and the food we eat, all have their share in making us cool or warm.

For instance, a house with heavy draperies, carpets and upholstered furniture only suitable for the coldest winter weather, cannot fall to look stuffy and stifling during the hot July and August days, and make the inhabitants of it feel uncomfortable.

A table loaded with hearty food such as huge roasts of pork, veal, or even beef, baked beans, brown bread, heavy meat soups, rich pies and puddings and hot drinks, is very likely to make us feel the heat terribly. On the other hand, a table daintily spread with the fruits and vegetables of the season, delicious salads, cream soups, croquettes, timbales, jellies, creams and simple puddings, together with iced lemonade and other drinks made from the juice of berries, cherries or currants, appeals not only to the stomach, but to the eye as well. Such a meal is refreshing and restful.

It is by no means possible for all of us to transform our cosy winter quarters into cool, delightful summer ones, for we are not magicians, neither have we the wherewithal with which to do so, and yet we can do much more toward making the change than many of us think.

Let us pack away the heavy draperies and rugs after brushing and airing thoroughly, and hang at the windows dainty sash curtains of dotted mull, net batiste, scrim, or

even cheese cloth of a sheer quality, as our purse will permit.

If the mantle must be draped, choose some light thin material which is inexpensive and will launder well, with loopings of ribbon.

If possible, banish some of the dark stuffed furniture; but if that is out of the question, make covers of cool linen or art ticking, which will completely hide it. The couch can have a similar cover with pretty new cases for the numerous pillows.

A new fabric for summer pillows suitable for couch or hammock is the barred or striped linen showing a white ground plaided or striped with a color. It is thirty-one inches in width, and can be had for twenty-five cents a yard.

Matting makes a cool floor covering for summer. Denim is also used for this purpose, especially in the dull, subdued greens and blues for room floors.

Hardwood floors are well liked. With rugs, an ordinary pine floor painted or stained a soft dull color answers nicely in many rooms during the summer season.

Verandas well shaded with vines give a home a delightfully cool appearance, and the screened porch affords a secluded bower for sultry afternoons and evenings.

A hammock swung across the corner or between two shady trees is essential for comfort during the warm months. A settee and two adjustable veranda chairs, with plenty of cushions and pillows, will furnish a porch comfortably and at a slight expense.

Two of the most satisfactory vines with which to screen a piazza are the Madeira and balloon. The former is a bulbous plant, but the latter is easily grown from seed. The clematis in its different varieties, the moon-flower, maurandia vine and Japanese honeysuckle are all desirable and attractive, and any or all of them will do much toward beautifying a house and making it look cool.

Every house should be supplied with screens of some kind for doors and windows, if the flies and mosquitoes are expected to stay outside. A large veranda screened with wire netting makes an admirable out-of-door reception-room. The dining-room should be kept dark and cool during summer, no matter how much sun is desired in the other rooms. A pot of ferns as a centerpiece, or fragrant blossoms, adds much to the cool appearance of the table. — CARRIE ASHTON JOHNSTON, in *N. Y. Observer*.

ABOUT WOMEN

— Mrs. Laura E. Richards, one of the gifted daughters of Mrs. Julia Ward Howe, is already the author of twenty-seven books, mostly stories for children.

— The prize of \$100 annually awarded by the Massachusetts Society of Colonial Dames for the best essay in colonial history has been won this year by Miss Lillian Brandt, a graduate student at Wellesley in history and economics.

— A marble bust of Mrs. Emma Willard, a pioneer in promoting the higher education of women, which is to be given an honored place in the State Library at Albany, N. Y., was recently unveiled by Mrs. Russell Sage, president of the Emma Willard Association. The work was executed by Miss Enid Yandell. A fine picture of the bust is given on the first page of *Harper's Weekly*, June 17.

— The wife of the new Spanish minister to the United States, the Duke of Arcos, is an American — Virginia Woodbury Lowery, of Washington, D. C. The romantic courtship of the Duke and Duchess of Arcos began over twenty years ago when he was young Count Brunetti of the Spanish Legation in Washington. Her parents objected to the marriage on account of the daughter's youth and the fact that Count Brunetti had been

appointed to a remote South American port. The engagement lasted eighteen years, during which time Count Brunetti inherited estates and a title in Spain. They were married in 1895. The Duchess of Arcos is beautiful, lovable, clever and accomplished.

— Sister Margaret Anna Cusack, better known as "The Nun of Kenmare," is dead. She was the author of many books that won high praise. In Ireland's famine year, 1879-'80, she collected from all parts of the world nearly \$100,000, and practically saved a whole district from starvation.

— Helen C. Juilliard gave \$32,000 towards building the new floating hospital for children recently launched at New York. The boat is more than 250 feet long. The first crib on board has been endowed by a society of little Brooklyn girls. At the launching, as the vessel sped down the ways, a wire cage decorated with flowers opened, and out of it flew six of the "Vermont's" carrier pigeons, used in the naval service. They carried the news of the launching to the Brooklyn Navy Yard. Miss Catherine C. Dodge severed the cord attached to the basket and christened the vessel "Helen C. Juilliard."

— In 1862 Mrs. Julia Ward Howe stirred the nation with her famous "Battle Hymn of the Republic." Thirty-seven years later, at eighty years of age, Mrs. Howe throws the weight of her influence as strongly in favor of peace as in the former days she made it count for war. She has spoken publicly in Boston in behalf of universal peace, and now she addresses a still larger audience in a poem written for the *Sunday School Times*, which we reproduce in this issue.

— Mrs. Emmons Blaine has found a solution of one of the chief difficulties in the way of taxation of personal property. It is practically impossible to determine the amount owned by any individual, even with the most stringent inquiry. Mrs. Blaine, who is the daughter of a wealthy manufacturer, has a better method than the inquisitorial. She has voluntarily filed a schedule of her personal property, which contains items footing up more than one and one-half million dollars, and she says, rightly enough, that the rich should bear their full share of the expenses necessary to protect their property and give it value. It is a worthy example, and one easy to follow.

BOYS AND GIRLS

A LITTLE SOLDIER OF THE KING

ADA MELVILLE SHAW.

"THERE, darling, you are all ready to march!" said Mrs. Leclair, putting a kiss on Donald's upturned face by way of a finishing touch to the toilet. "Sit on the front steps until papa is ready."

"Do I look like a soldier?" asked the little fellow, seriously. "Mamma, do I look like a soldier of the King?"

Mamma's smile was heavenly tender, as she paused, in her hurry, to answer her son. Donald had been christened only the Sunday before, and the minister, knowing that the blood of brave soldiers ran in the lad's veins, had spoken words the little candidate could understand — words about courage and faithfulness, about the King's royal banner and the glory of marching under the King's orders.

"Do you look like a soldier of the King?" repeated his mother, putting her soft finger under his dimpled chin — a very firm little chin, by the way.

"Yes, sweetheart, I am sure you do. Are you going to march for Him to-day?"

"Yes, ma'am! Salute!"

He was clasping the standard of a rich, silken flag and laughingly pushed his mother to a respectful distance, while he drew his sturdy figure erect and waited. She was well drilled in military affairs, and her salute was as stiff as could be desired. Then she ran lightly away and up the stairs, for it was a busy day — the Fourth of July. Donald and his father were to march in a grand procession, and a flag had been made for the child in richest silk with heavy gold fringe and an imposing eagle whose broad wings glittered in the summer sunshine.

Donald sat down on the bottom step — the bonniest soldier who ever awaited marching orders. Dressed in soldier blue, with his tiny military cap thrust back from his round, serious, sweet face, his blue eyes dreamy and fathomless as the July sky, his chubby hands firmly clasped about the standard, the folds of the flag, almost too large for the wee man to manage, brushing his rosy cheek — is it any wonder that smiles and even tears were on the faces of passers-by who saw him sitting there?

The sun was warm. Distant music floated on the air. Now and then a soldier galloped by on horseback. An old man in a coat of blue, with an empty sleeve, hurried by. He could not have told you why, but at sight of the veteran the lad's throat throbbed and his eyes flashed. Forgetting that he was to wait for his father, forgetting everything but the wonderful dreams and visions in his own wee head, Donald raised his flag, balancing it on his shoulder, and marched with wondrous dignity down the street. More than one person "saluted," with kindly smile and beaming eyes, the beautiful child-face, so serious under the shadow of the Stars and Stripes.

He turned a corner, then another. The sun was very hot, and he suddenly remembered. "About — face! March!" Papa would be waiting, and to be late or absent from the post of duty was very unsoldierly. The little feet made quick-step time, but — what was the matter? The house should be right "there," and it was not. Boy and banner were very still for a few minutes. The little soldier was lost! To be lost on the streets of a great city, if you are old enough to know what "lost" means, is enough to make even a soldier tremble. Donald trembled exceedingly — for a minute. Then the courage all came back and he shouldered the drooping colors.

"What can't be cured must be endured," mamma says, "and I can't find my way. My text this morning had 'endure' in it, too — 'hardness, as a good soldier.' And hotness, too, I guess! I'll sit down."

He sat down on a step very like the one he could not find, and the one-sided conversation went on.

"Well, papa and mamma aren't lost and the King knows where I am. I'll wait a while. I wonder if big soldiers ever get lost? Oh! I forgot. I can tell the King where I am."

Donald shut his eyes fast and lifted his cap from his golden hair. He was a well-bred little fellow and knew he should uncover in the King's presence.

"Oh, please, dear King," he whispered, "I was careless, and I'm lost. Won't You please find me? I do want to march in the procession. And, please, if I was naughty, I'm sorry. Make me a brave soldier. For Jesus' sake. Amen!"

When he opened his eyes someone was standing in front of him — one of the "boys in blue," standing in an unsoldier-like fashion, with his hands in his pockets and a cigar in his mouth.

In an instant Donald was on his feet. He squared himself before the young man and gave his flag a sudden swing that sent the gay folds waving above his head.

"Sir!" shouted the child, "salute the flag!"

The soldier threw back his head and laughed. Donald's grave blue eyes grew graver. It was the first time any one had "made fun" of him and his soldier-play. With sweet dignity he waited till the laugh was over. Then he touched his cap and said, without a smile: "Hadm't you better salute, sir? I am a soldier of the King, and this is the Stars and Stripes. Won't you salute, sir?"

"Well — I — de-clare!" muttered the young man to himself, his laugh silenced and gone. What was there about that little figure facing him, the sunshine on his face, curls damp with perspiration clinging to his white brow, that awoke a feeling in the young man's heart too long a stranger to such feelings? With an abrupt movement he tossed away his expensive cigar, only lighted the minute before.

"What is your name, comrade?" he asked the child.

"Donald — I'm a soldier of the King."

"Donald! Little soldier of the King, I salute the flag!"

Donald's eyes beamed. His heart beat high with pride. A real soldier had saluted.

"Where do you live, young man?" asked the "real soldier."

"I'm lost — at present. Why! I wonder if the King sent you? I was asking Him, and there you were. Did He?"

The young man's face flushed. "Let us sit down in the shade a minute. Now, tell me all about it."

Once more, forgetting that he was to march with papa in the procession, Donald sat down beside his new friend and told him many things. The child wondered why this friend who called him comrade, brushed his eyes so often, for surely real soldiers do not cry.

"And so you serve the King?" said the young man. "What can you do for Him? You are so little!"

"I know. But I can be brave and true, you know. I can get ready to be great, mamma says. She says the King needs every one of us just as President Lincoln needed every one who could carry a gun. Oh, don't you love the King? — the Lord Jesus, you know."

"Little comrade, I do not know Him."

Donald looked perplexed. Then a great joy shone in his eyes.

"Oh, I'm so glad you came! Papa

said once that only great men could get near to the President, but any one could present you to the King. Give me your hand — I'll present you — I know how!"

Wondering, the soldier yielded his great, sunburned hand to the touch of the child. The flag leaned forgotten against the railing. The golden head was bared, and the close-cropped head was not long covered.

"O dear King, here's a real soldier and he hasn't met You yet. But he wants to. Please bless him. And me, too. For Jesus' sake. Amen."

The child sprang to his feet.

"Soldier, salute!" he cried, his face all a-quiver with pride and glee.

And the soldier saluted, forgetting that great tears were rolling down his sunburned cheeks. He only remembered that that day he would make glad the hearts of two at home — a father and mother who had mourned because he had never known and had not cared to know the King of heaven.

Around the corner came a tall figure in rich uniform. The soldier started. It was the child's father, and the soldier knew him.

"Ah, Charlie! On sick-leave?"

"Yes, General."

"Donald, you have almost made father late. Did you desert your post?"

Donald's lip quivered. He could not speak for his effort at self-control. His "comrade" spoke for him.

"General, he has been worthy of his father and — his King. He is a true soldier. You will be glad, sir — for my parents' sake — to know that I have enlisted in the great King's service. Some day I'll tell you further. Do not blame the little lad. But for him I should not have had this — this — victory."

"O comrade, thank you!" cried Donald, who had recovered his courage. "May I march, father? I did not mean to desert. I was thinking so hard I forgot, and then —"

"And then the King gave you an errand? Yes, my boy, indeed you may march. Charlie," added the General, grasping the young man's hand, "be as brave and true and single-hearted as this little soldier, for the King's sake!"

There were many honored in the march that day, but no holier tribute was paid than that offered by a glad-faced mother, who, leaning on her soldier boy's arm, prayed Heaven to bless the little soldier of the King who carried his silken banner so proudly through the hot July sun.

Chicago, Ills.

"You remember the sermon you heard, my dear?"

The little one blushed and dropped her eyes.

Then lifted them bravely with look of cheer —

Eyes that were blue as the summer skies.

"I'm afraid I forgot what the minister said. He said so much to grown-up men, And the pulpit was 'way up over my head. But I told mamma that he said 'Amen.'"

"And 'Amen,' you know, means 'Let it be,' Whatever our Lord may please to do, And that is sermon enough for me, If I mind and feel so the whole week through."

I took the little one's word to heart,

I wish I could carry it all day long,

The "Amen" spirit, which hides the art

To meet each cross with a happy song.

— Selected.

THE SUNDAY SCHOOL

Third Quarter Lesson II

SUNDAY, JULY 9, 1899.

DANIEL 1: 8-21.

REV. W. O. HOLWAY, D. D., U. S. N.

DANIEL IN BABYLON

I Preliminary

1. **GOLDEN TEXT:** *Daniel purposed in his heart that he would not defile himself.* — Dan. 1: 8.

2. **DATE:** About B. C. 605.

3. **PLACE:** Babylon, on the Euphrates.

4. **CONTEMPORARIES:** Kings — Jehoiakim (Judea), Nebuchadnezzar (Babylon), Cyaxares (Media), Pharaoh Necho (Egypt); prophets — Jeremiah, Ezekiel.

5. **HOME READINGS:** Monday — Dan. 1: 1-7. Tuesday — Dan. 1: 8-21. Wednesday — Gen. 39: 1-6. Thursday — Psalm 1. Friday — Prov. 18: 1-9. Saturday — 1 Cor. 9: 19-27. Sunday — Jer. 35: 12-19.

II Introductory

Nothing is known of Daniel's parentage or early history. He was evidently of noble, and possibly of royal, descent, and was conspicuous for personal grace and accomplishments. He is supposed to have been about sixteen or seventeen years old when he was carried to Babylon. His mind had been deeply imbued, in his youth, with the principles of the Hebrew faith; otherwise he would scarcely have come to the decision which he did. It was the king's purpose to treat Daniel and his fellow-captives of the same rank as royal protégés; to feed them with luxuries from his own table, with a view to making them comely, well-favored, and perhaps satisfied with their lot and dependent upon himself; and, further, to wean them from their old religious associations and pave the way for their adoption of the Babylonian worship by requiring them to use food previously offered in idol temples. Daniel's trained conscience saw defilement in the plan, and he took his stand at once. What it might cost him he knew not, but he formed a resolve, deep and steadfast, to refuse the king's meat and wine, which in his eyes had become polluted by idolatrous association. He did not, however, take a defiant attitude. A certain grace and loveliness in his character had already won for him the favor of Ashpenaz, the lord chamberlain, and to him first an appeal was made. That wary officer knew too well the summary vengeance which an Oriental despot like Nebuchadnezzar would inflict, on the slightest disobedience to his orders; and he felt sure that Daniel's plan for himself and his companions would soon betray itself in "faces worse liking" than those of the other Hebrew children. He declined to listen to the proposal. Then Daniel turned to the steward and begged him to consent to a ten days' experiment of supplying them with pulse and water in place of the king's dainties. In this quarter he was successful. The steward consented; and at the end of the time, by God's blessing, the faces of Daniel and his friends appeared fairer and their bodies fatter in flesh than those of the other youth who were surfeited with the lux-

uries furnished from the king's table. This happy result removed every obstacle. From that time Daniel and his three associates ate their frugal meals undisturbed, and with a clear conscience.

God, in turn, signally honored these four young men who had so signally honored Him. He had blessed them in their bodies; he also blessed them in their minds. They became eminent for culture and intelligence; and on Daniel, as formerly on Joseph under similar circumstances, God bestowed the gift of understanding "in all visions and dreams." They far surpassed "all the magicians and enchanters that were in the realm."

III Expository

8. Daniel purposed in his heart. — So did Ezekiel (4: 9, 12-14); so did not Jehoiachin (2 Kings 25: 27-30) and many others (Hosea 9: 3). Heart purposes control the life (Prov. 4: 23). [Throughout these lessons from the Book of Daniel the writer assumes that, while such scholars as Professors Driver and Sayce, Dr. Gladden, Canon Farrar, and Prof. E. L. Curtis have reached the conclusion that this book is simply "the noblest and most important religious fiction in the whole Bible," and not written until about B. C. 300, the question is by no means settled, even by scholars; and until it is, it is best to regard Daniel as a genuine historical personage who spoke and acted as the book credits him.] Would not defile himself, etc. — The king's meat and wine were defiling in his eyes because they had been previously offered at a heathen shrine. Therefore, tempting as they were to a young man of keen appetites, he firmly refused them. The character of Daniel was shadowed in this initial resolve. It would have been easy to conform, easy to consider the matter of trifling importance, easy to reconcile conscience to circumstances. On the other hand, to follow conscience involved great risks as well as sacrifices. It compelled him and his companions to be singular and to be separate. It exposed him to many inconveniences and to annoying criticisms. It was fraught with great danger to himself and to those who had him in charge in case the facts should reach the ears of the king. We cannot put ourselves in Daniel's place, but enough is apparent to show how true and genuine was his character and how noble and self-sacrificing was his decision. Requested of the prince of the eunuchs — Ashpenaz (see verse 3); he had charge of the harem.

Perhaps, too, Daniel felt the movings of his prophetic call, and rightly thought rigid abstinence befitted the career opening before him. Then, further, there were doubtless then, as today, living examples of unrestrained appetite all around him — spectacles of gluttony and drunkenness; and the only way by which he could guard himself and his companions from falling into a similar license was to form a temperance society within the precincts of the royal palace.

9, 10. God had brought Daniel into favor, etc. — In R. V., "Now God had made Daniel to find favor and compassion in the sight of the prince of the eunuchs." The qualities which made him lovable were God's endowment. I fear my lord the king. — He was a servant of a king who could execute children before the eyes of their father, and in a moment of passion threaten with death the "wise men" of the country. Who hath appointed your meat and drink. — This consisted, according to Rawlinson, of meats of various kinds, fish, game, fruits, barley or wheat bread and imported wine. Why should he see your faces worse liking? — Sad, dejected, unhappy. Ashpenaz thought that high feeding was indispensable

for securing ruddy health. Than the children . . . of your sort — R. V., "than the youths which are of your age." Then shall ye make me (R. V., "so should ye") endanger my head — by strangulation or decapitation. It was as much as his life was worth to disobey the king.

11-13. Then said Daniel to Melzar — R. V., "Then said Daniel to the steward" — the official appointed by Ashpenaz to execute the king's order relative to the diet of the captives. Prove thy servants — try an experiment with us. I beseech thee. — Note the courtesy of the request. Give us pulse to eat — literally, "herbs;" according to Gesenius, vegetables. Water to drink — a temperance pledge made and kept under great difficulties, and with remarkably successful results. Amid the revelry of wine drinking and banqueting Babylon finally went down. Ten days. — "The number 'ten' was a mystic number both with the Persians and the Babylonians. In the case of the latter people it was the number of the third god — the Atmosphere — in the second triad of their deities" (Speaker's Commentary). As thou seest, deal with thy servants. — No fairer test could have been proposed.

14-16. So he consented to them — R. V., "hearkened unto them." Whether the steward informed Ashpenaz of his consent or not, we are not told. Their countenances appeared fairer and fatter (R. V., "and they were fatter"). — Their abstemiousness, under God's blessing, proved more salutary than fulness of meat and drink. Than all the

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children, etc. — R. V., "than all the youths which did eat of the king's meat." Thus Melzar — R. V., "so the steward." Took away — ceased to give. He took the responsibility of feeding them upon what they best threw upon.

17. God gave them knowledge and skill — blessed their minds as well as their bodies; enabled them to rapidly acquire the Chaldean language, with the literary and scientific learning that was stored up in it. "From Herodotus and Strabo it is evident that there existed in Babylon, as later on in Persia, an hereditary order of priests, named Chaldeans, masters of all the science and literature as well as of the religious ceremonies current among the people, and devoted from very early times to that habit of astronomical observation which their brilliant sky so much favored" (Fuller). Daniel had understanding . . . in visions and dreams. — While all four of these captive youths were intellectually blessed, a special endowment, and one peculiarly desirable for him in the circumstances in which he was to be placed, was conferred upon Daniel — the power to interpret dreams and visions. Says Zochler: "This was clearly a miraculous gift, which was intimately connected with his prophetic charisma, but must not be confounded with it; for the skill to interpret the dreams and visions of others is certainly different from the gift of seeing prophetic dreams and visions in person; still the possession of the latter faculty by our prophet presumed the former."

18, 19. Now at the end of the days. — R. V. changes as follows: "And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs," etc. At the end of the three years the steward turned over to Ashpenaz all the Hebrew youths which had been committed to his charge, including Daniel and his three friends, and they were all presented by the chamberlain to the king for him to select those who should hold the high posts of honor in his service. The king communed with them — not a formal examination apparently, but a sort of conversation which tested in some degree their acquirements, and permitted the king to observe their persons and demeanor. Among them all was found none like, etc. — The four conspicuously outshone the rest in physical grace and development as well as in the quality of their speech and learning. Stood they before the king. — They were appointed to posts of honor in his service.

20. In all matters . . . that the king inquired — R. V., "in every matter . . . concerning which the king inquired," etc. They had impressed him favorably when he "communied" with them, but he did not know how wise they were until he submitted to them searching questions. Ten times better — that is, far surpassing or superior to. Compare Gen. 31: 7, 41; Lev. 26: 26; Zech. 8: 23. All the magicians — strictly, "those who used the stylus;" the priestly class of the scribes, the highest among the literary classes in Babylon. And astrologers — R. V., "and enchanters." The word means "breathers," or "whisperers;" hence, according to Zochler, "those who murmured their magic formulas in an aspirated whisper." From subsequent notices we discover that there were three additional classes among the "wise men," but subordinate to these two.

These separate classes busied themselves, without doubt, with distinct branches of the Babylonian wisdom. While each class cultivated a separate department, yet it was not exclusively, but in such a manner that the activities of the several classes intermingled in many ways. This is clearly seen from what is said of Daniel and his companions, that they were trained in all the wisdom of the Chaldeans; and is confirmed by the testimony of Dio-

dorus Siculus, that the Chaldeans, who held almost the same place in the State that the priests of Egypt did, while applying themselves to the service of the gods, sought their greatest glory in the study of astrology, and also devoted themselves much to prophecy, foretelling future things, and by means of instructions, sacrifices and incantations seeking to turn away evil and to secure that which was good. They possessed the knowledge of divination from omens, of expounding dreams and prodigies, and of skillfully casting horoscopes (Kell).

21. Daniel continued . . . first year of King Cyrus — not that he died in the first year of King Cyrus, but simply that he lived through the whole period of the Exile, and retained his high position until the dynasty which uplifted him was shattered, and had passed away.

IV Inferential

1. Better be singular than wrong.
2. Nothing is little in morals. When we are at Rome, we should not do as Romans do, unless they do right.
3. "Not dainty food, but God's blessing, develops beauty and strength." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. 8: 3).
4. Firmness in principle does not require a man to be offensive in conduct.
5. He who would be wise should not neglect the Source of all wisdom. "To pray well is to study well."

6. Religion is not dependent upon circumstances. There were "saints" in Nero's household.

7. They that honor God He will honor; "With long life will I satisfy him, and show him My salvation."

V Illustrative

1. "Before I became an abstainer I suffered from fainting fits. I even fainted in the pulpit, and my life was a burden. My physician came from London, and said, 'If you do not drink you will die.' I said, 'Very well, doctor, then I'll die.' My health rapidly improved. I met this physician three days ago. He said, 'You utterly surprise me. Let me tell you, if there was no such thing as alcohol I should have to put up my shutters'" (Canon Wilberforce).

2. "In general terms, it may be said that no instance has been recorded where the influence of alcohol upon a good man, when carried to its full extent, has failed to taint his moral nature. Nor has an instance ever been known of a character so base, so bestial and inhuman, that alcohol could not sink it still lower." "Alcohol deadens the conscience of any one who partakes of it, let his motives in drinking be what they may." "A person intoxicated will commit offences in thought, in speech, and in conduct, which in his sober moods he would view with abhorrence. The tendency of drunkenness is inevitably toward crime" (Dr. T. L. Wright).

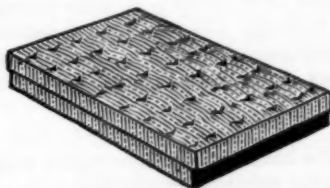
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Epworth League Department

Edited by REV. F. N. UPHAM.

Pen Points

— The viper that came out of the heat and fastened itself on Paul's hand at Malta would have cost the apostle his life if he had not vigorously shaken "the beast" off into the fire whence he sprang. Summer's heat breeds its vipers of temptation. They leap upon the best of men, whose strength is taxed to shake them off. Onlookers are amazed at the ability of the sturdy Christian who is not overcome by the poisonous reptile. The story of Paul's episode has many a modern parallel.

— Definiteness and preparation now mark our prayer-meetings, largely the good results of having topics. We take aim and get fully ready. With all this one often misses the spontaneous and joyful expression of religious experience, and it is a distinct and grievous loss. Is it inevitable? If so, then intelligence would seem to hinder rather than help, and this cannot be true. The fault lies not with the preparation, but with the kind of preparation. It is too exclusively intellectual, too little spiritual.

— The preceding paragraph might imply that there is a possibility of too much intelligence in the Lord's work. A Bible passage seems to give comfort to those who hold this view (1 Cor. 1: 26-29): "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. . . . That no flesh should glory in his presence." Place the emphasis upon "of the world," and the meaning is clear. As the world counts strength, many of God's people, even His heroes, are "weak things." They have neither wealth nor fame nor a hundred things that are in the inventory of power as the world reckons. But they are not "weak things" where brain and heart and character count. Far from it, indeed! There is no warrant for bringing inferiority to the front.

— The Lynn District Epworth League secretary, Miss S. Gertrude Mayo, issues her annual report in May. It has many tables whose statistics are interesting and significant. For the year ending May 1, 1899, there has been an increase of about three hundred members, distributed among the almost sixty chapters. The last report shows ninety-two conversions of League members, as against fifty-seven the year before. In answer to the question, "How many conversions in the League meetings?" the reply for the closing year is thirty-five, for the year preceding only six. These are encouraging figures. They show, however, a fact that is not always remembered: The League prayer-meeting in itself is not so directly evangelistic as it is preparatory for that work in the other services of the church.

— A ride of a day "across country" a-wheel recently led us to wish that,—

1. Our churches would let the passer-by know them, by some neat and plainly printed sign.

2. Our people would keep the church lawn closely mowed, and the church walks free from weeds.

3. The church back yard — often plainly visible from the street — was not made the dumping ground of last Christmas' evergreens and fir trees, of last winter's ashes and tomato cans, and, not infrequently, of last year's Berean Lesson Leaves.

Here's a work for the League. Brother Mercy and Help, are you ready?

— The *Southwestern Christian Advocate* has a splendid Epworth number for its regular issue of June 15. It is taken up largely with a most interestingly written prospectus of the coming Indianapolis Convention. Dr. Scott is bringing his paper up to a high standard, and is doing incalculable good among the thousands of our colored people in the South, in whose interest it is specially published.

— The minister is to have his say at Indianapolis, no doubt of that. Out of the 199 persons mentioned in the provisional program, 157 are preachers.

— There is no Epworth convention for New England this year; 1900 is the time — July 12 — and Lynn is the place. It is a long way ahead, but plans are already being made for a great meeting at the old Methodist homestead. Lynn is the "mother of us all." We must go home next year.

— Rev. O. W. Scott is to have charge of the Epworth League hour at Laurel Park Chautauqua Assembly, Northampton, Mass., Thursday, July 13.

Let Us All Pray

That the Indianapolis Convention may be a mighty spiritual conference.

That it may hasten the reunion of all American Methodisms.

That it may give a tremendous impetus to the Twentieth Century Movement — "Two million men and two million eagles."

That the "color line" may never be once seen or thought of.

That love of country may run high.

That President McKinley may hear a loud protest against the army rumshop.

That it may be a "time of refreshing from the presence of the Lord."

Ho! for Indianapolis

Indications point to a large representation of New England Epworthians at the Indianapolis Convention. The members of the committee appointed by the cabinet of the First General Conference District League are working hard for the success of the trip to the meeting, and have already received assurances of generous support from the enthusiastic young people and their friends who are planning to go. Never before in the history of international conventions has

such a tour been offered as the one presented by this committee. Whether considered from the historic, scenic, comfort, or financial view-point, it is ideal. Whoever heard of a trip of thirteen days, including visits to New York, Washington, Clifton Forge, White Sulphur Springs, Cincinnati, Indianapolis, Richmond, Newport News, Old Point Comfort, Fortress Monroe, and delightful sails on Long Island Sound, Chesapeake Bay and the Potomac River, with all necessary traveling expenses included from Boston back to Boston, including four and a half days in Indianapolis, the convention city, for \$46.50? It is not surprising that applications for accommodations are being received by the committee by every mail.

Applicants have a choice of four delightful trips: Tour No. 1 includes simply transportation from Boston to Indianapolis and return the same route, for \$21. Correspondingly low rates from all New England points.

Tour No. 2 includes No. 1 with the addition of all expenses en route to Indianapolis, stateroom berth on steamer, meals, hotel accommodations, etc., for \$25.

Tour No. 3 includes transportation Boston to Indianapolis; Indianapolis to Boston via Richmond, Old Point Comfort and Washington; hotels, carriage rides, meals, etc.; Richmond to New York, and other features. Price, \$35.

No. 4 is the ideal tour of thirteen days, all expenses included, as noted above.

Nearly all who have registered thus far have said "No. 4," and several have added: "It's the cheapest and best trip advertised this year." There are two reasons why the trip will be "remarkably cheap:" (1) The cabinet decided that it was not to be a money-making affair, but a delightful tour practically at exact cost for Epworthians and their friends; and (2) a member of the committee has been over the ground to make the best possible arrangements for the comfort and pleasure of members of the party.

In order that the committee may make ample preparations for all, it has been decided to ask intending patrons to make a small deposit with E. M. Wheeler, treasurer of the committee. For No. 1, send \$1, and indicate whether you wish stateroom berth on steamer, July 17. No. 2 and 3 send \$2; and for No. 4 remit \$5. A receipt will be sent and the money placed to your credit. If you find you cannot go, you can have the money refunded, minus a small amount, probably 25 cents, to cover expense. Tickets will be placed on sale at such stations in New England as may be desired. Notify the committee on or before July 1 if possible.

The route selected is the famous Fall River line of steamers to New York for the main party (other members will go either by Providence or Norwich line), leaving Boston Monday evening, July 17, and reaching New York early Tuesday morning. A special train over the Pennsylvania, Chesapeake & Ohio, and Big Four systems will convey the party to Indianapolis, covering nearly all the route by daylight. Tuesday night will be spent at Gladys Inn, Clifton Forge, Va., a charming resort among the Alleghany Mountains. The party will reach Indianapolis Wednesday evening, in time to have a good rest before the great convention opens Thursday afternoon. Monday morning the return trip will begin, and the party will reach Boston Saturday, stopping en route at White Sulphur Springs, Va.,

Clifton Forge, Richmond, Old Point Comfort, and Washington.

Write to Geo. W. Penniman, general secretary, Fall River, Mass., for further particulars.

Gossip from the Secretary

— Cabinet meeting at Willimantic, Conn., Oct. 18, in connection with the annual meeting of the Norwich District League.

— Bishop Mallalieu, Revs. Luther Freeman, O. W. Scott, F. N. Upham, Franklin Hamilton, E. T. Curnick, C. W. Blackett, Charles A. Crane, Walter Morrill, with Mrs. R. S. Douglass, Miss Mary Danforth, and Col. W. H. Rowe, Jr., are announced as the New England representatives on the Indianapolis program—a strong list of representative Christian workers.

— The secretary has been busy during the past month telling Leagues, conventions, etc., about the plans for "Indianapolis, '99."

— The Providence District annual meeting will be held at East Weymouth, Mass., July 7. President Freeman, Secretary Penniman and Mr. Wheeler will attend. Mr. Wheeler is district president.

— The Cambridge (Mass.) District cabinet will hold an assembly at Sterling Camp-ground, Aug. 18 and 19. Details will be announced later. Leon L. Dorr, of Woburn, is proving to be a wide-awake leader as district president.

— A Junior League has just been organized at Southampton, Mass.

Vacation Opportunities

REV. LUTHER FREEMAN.

THE vacation season is upon us. Everybody plans some sort of outing. This is right. In the pressure of our modern life it is a necessity.

There is no time of the year when evil influences are more felt, however. In the mountains, at the springs, by the sea-side, every form of temptation to religious inactivity, if not moral laxity, is at its height. This must be met by Christian people and counteracted by extraordinary zeal in religious work. There is no season of the year when certain forms of Christian work can be carried on so successfully as during the summer months.

In the first place, don't let the tennis, golf, and wheeling clubs have all the good times. Let the Social department seize the

days of leisure to conduct excursions by rail, boat or wheel that shall appeal to the young people and bring their hours of recreation under helpful influences. Don't let the times be dull. Put your sanctified ingenuity to work and show the world that young Christian people can have the happiest times without resort to questionable methods or places.

This is the season when it is difficult to get people to attend church. Everybody prefers the open air. Take your League service into the open air, then. "Not dignified!" Have we forgotten the splendid triumphs won for the church by out-door preaching? John Wesley and his contemporary Methodist preachers were driven to the fields. The necessity opened a door to the people that gave victory. It may be necessary to change somewhat the form of your service. Do anything to get at the people who will not go to the church. This is your chance of all the year.

There is another form of work possible just now. The chapters in our large centres can arrange to give electric car, steam car, or steamboat outings to the poor children who would otherwise be shut up the whole season in hot, dirty streets and brick walls. Let chapters in attractive country places offer to entertain those whom the city chapters will bring to them. In no way can the Saturday holiday be spent more helpfully.

THE CONVENTION.

Each pastor and League president has already received the special bulletin giving details concerning the trip arranged by the cabinet of the First District for Indianapolis next month. How our energetic secretary can offer so much for so modest a price, is more than we can understand. Thirteen days of travel and entertainment at first-class hotels for \$48.50! Every chapter in New England ought to be represented. If the side trip to Richmond and the stop-over at Washington is omitted, one can save about \$10. We know a chapter that proposes to send its president-elect. Splendid ideal! He will come home full of wise plans and with a sense of obligation that will bless the chapter for a year. Start right away in the matter. Let the League treasury pay a part of the price, and then ask some of the League alumni to make up the balance. Send some one who will get good and bring good back to the local church.

The Summer Epworth Leaguer

REV. WILLIAM I. HAVEN.

THESE summer days are field days for faithful workers in the home church. If ever the forces of Zion seem to droop it is when so many out-door invitations call our people away from the house of the Lord. Now is the time for our Leaguers to show themselves in force at the mid-week prayer-meeting and to take the front seats. No one will think them presumptuous, and the pastor will call them blessed. The Sunday evening service is apt to be shaky at this season if at no other, and loyalty—a prompt, enthusiastic loyalty—to this evening hour will not be forgotten by the recording angel.

I have spoken chiefly of the services of the church, for I consider that the vows and spirit of the Epworth Leaguer all relate to the church and not to the League save as the League is an assumed helper of the church. I can easily think of a League that never had a meeting of its own and yet had a most flourishing and wholesome existence, living altogether for the regular services of the church and making itself a power in them.

In many of our churches the Sunday evening service will be a union meeting of the church and chapter. It will be a good plan if the pastor will choose the League topics

for this evening social hour. He will find them suggestive and fruitful, and if he should call the attention of his congregation to the comments on them in the church papers, he would really help his meeting. In this union meeting the Leaguers will be expected to take part right off at the beginning. My heart gives a bound of thankfulness now as I think of bright young faces here and there who thus "took up their cross," as the older Methodists used to say, and spoke in the very first third of the meeting.

It goes without saying that the Mercy and Help department will find special opportunities for loving deeds in these summer days when the woods and open fields mean so much to the city poor. If you cannot take them to the summer, you can at least bring the summer to them. The Flower Mission

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It is prepared for temperance people, a multitude of whom believe it helpful to the great cause of temperance. Any one who states that HIRE'S Rootbeer is not a temperance drink, either willfully misrepresents the facts or has not investigated the subject in an impartial manner. HIRE'S Rootbeer is a temperance drink. The leading chemists say so without qualification, and stand ready to prove their assertion. If there are any fair-minded persons anywhere who have a scrupulous doubt as to the honesty of this claim, and will address THE CHARLES E. HIRE'S COMPANY, Philadelphia, they will be given every opportunity to satisfy themselves as to the ingredients, the nature, the character of HIRE'S Rootbeer.



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Cleanses and beautifies the hair.
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Never Fails to Restore Gray
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Cures scalp diseases & hair falling.
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must be particularly acceptable to Him who said, "Consider the lilies, how they grow."

In a thousand ways a loving spirit will find occasion to imitate Him who by the seaside and in the boat and in the fields went about doing good, and made the summer season among the most fruitful of His ministry.

Summer Expansionists

REV. M. S. KAUFMAN, Ph. D.

"I say to thee, do thou repeat
Unto the first man thou shalt meet
That he, and we, and all things move
Under the shelter of a love
As broad as the blue heavens above."

TAKING the beautiful and true sentiment embodied in these lines as an inspiration for each day, what a splendid vacation may every Epworthian enjoy! Out in the forest, or on mountain-slope, or at the seaside, close to nature's heart we may become veritable expansionists, pushing back life's horizon, lifting its dome and enlarging its vision. What a privilege to get away from warm houses, hot, narrow streets, and shut-in-views, filling the lungs with ocean air and allowing the eyes unlimited sweep! Indulging in all innocent sports under the arching sky, one may touch God anew. A fresh sense of His boundless love as revealed in His manifold works may here be experienced. The heart's richest sympathies are awakened. Its mean, flinty, sordid envies shrivel. Its unholy ambitions vanish. Selfishness appears in its ugliness. Brotherhood grows attractive. Love ascends her royal throne. With recognized authority she sways her sceptre of supremacy. Love is conquering the world. Vacation seasons contribute more toward this end than many imagine. Multitudes are blessed in young people's conventions, at Chautauqua assemblies, camp-meetings, and in numerous gatherings for high purposes. Thus is being created a purer, sweeter, sunnier atmosphere in which to prosecute life's noble mission. All the time we are becoming more clearly conscious that we work and live —

"Under the shelter of a love
As broad as the blue heavens above."

Helpful Summer Work

REV. A. M. OSGOOD.

AS in-door services become somewhat burdensome because of a rise in temperature, the spiritual temperature goes the other way, and it is not always the fault of the thermometer. Let the League co-operate with the church in holding

OPEN-AIR MEETINGS

in a shady corner of the park or in a grove not too far away from the homes of the people. Let the meetings be held on Sunday

afternoons, and let the services be enlivened by soul-stirring singing, clear, forcible and practical testimonies, and a twenty-minute talk on some practical topic. Such a service will reach some non-churchgoing people and will develop excellent workers for regular work.

June 11, at 4 P. M., 89 persons, representing all ages from one year to eighty years, enjoyed a meeting of this kind in a grove in the suburbs of Clinton, in charge of the pastor, assisted by the League president and two class-leaders, and it is proposed to continue the meeting during the summer at the same time and place.

HOUSE-TO-HOUSE VISITATION

In every community there are classes of people who seem to have no spiritual supervision and who will appreciate an interest in their condition. As a result of such work neighborhood meetings may be held, a Sunday-school organized, and possibly a chapel erected which may form the nucleus for a church. Several years ago work was begun Sunday afternoons among some Virginia Negroes about three miles from Clinton, who were employed on the Wachusett Reservoir. The meetings were first held under the trees, afterward a small chapel was erected where a Sunday-school was formed and services held summer and winter until most of the congregation returned to Virginia.

About two years ago neighborhood meetings were begun in different portions of the town and its suburbs, where live about 13,000 people, during which time over seventy-five cottage meetings have been held in over fifty different homes, resulting in the conversion of persons of different ages, among them being several husbands and their wives.

Recently calls have been made at the rude huts of the Italians and Hungarians employed on the Reservoir, and literature in their own language distributed, conversation engaged in with the assistance of an interpreter, and brief Gospel services held.

Among about one hundred probationers connected with the church in Clinton, there are representatives from the Afro-American, Italian, Irish, Scotch, Welsh, French and German races, as well as a large percentage of English or English-American parentage.

PATRIOTIC AND CAMP-MEETING RALLIES.

In accordance with Bishop Mallalieu's suggestions, Epworth Leagues are arranging patriotic programs for July 4 of the present year, in some grove near by, in the interest of the cause of temperance or some other vital issue. Such a patriotic rally is in contemplation in Clinton, and local talent among youthful Leaguers will be utilized.

Leagues may improve opportunities for Chautauqua Assembly and camp-meeting sessions during the summer, by department conferences, athletic exercises, and five gospel services, after the order of Mr. Moody's meetings for college students and Christian workers at Northfield. The Cambridge District League is arranging a three days' campaign at Sterling immediately before the camp-meeting in August, and other districts would do well to "go and do likewise."

In order to carry out the above suggestions the League should be organized for hard work. The praying bands or working groups must each contain a few efficient and consecrated leaders, young people of sanctified common sense, who are not afraid of opposition of any kind and will move right on regardless of criticism. In the campaign of the last six months in Clinton, resulting in the conversion of over fifty adults, the thoroughly organized and equipped forces of young people very greatly aided in bringing things to pass. Our League of 162 members is first divided into the four departments of

about forty members each, and these forty are further sub-divided into five groups of about eight in each group, each group having a leader of its own. Thus each chairman of the four main departments has five sub-chairmen through whom he may reach every member. This plan aims to reach the very last or least member of the League. In arranging the groups care should be taken to place any associate members who are not Christians with groups made up largely of those who are Christians.

Should the young people decide to take up this extra work, it will require not a little self-denial and strong faith; but the results in outside influences and in the enlargement of every department of activity will more than compensate for the use of time and talent.

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League Prayer Meeting Topics for July

REV. MATTHIAS S. KAUFMAN, Ph. D.

July 2—Our Country for Christ
(Christia Citizenship meeting). Psa.
33: 10-22.

"This happy breed of men, this little world,
This precious stone set in the silver sea,
This land of such dear souls, this dear,
dear land."

What a country is ours! Not a single
"stone set in a silver sea," but a most
precious cluster of forty-five gems em-
braced by earth's two mightiest oceans.
Each gem has an independent worth
and charm. All harmonize and blend in
the unity of a marvelous whole.
Nations the world over look in amaze-
ment. Isles of the sea are attracted by
its brilliancy. Whence its origin? What
its history? How its unity?

1. Long was this land hidden away.
No despots lighted upon it. No armies
contended for it. Unknown, unthought
of, until the Old World began to put
forth the blossom of a few God-fearing,
liberty-loving people. Then the hand
of Providence pushed it into view.

2. Seeing the prize, who reached out
to grasp it? Not greed of gain. Not
lust of conquest. A grand religious im-
pulse dominated the persistency which
led to its first discovery. From that
first greeting to this grandest of all its
years, Christian philanthropy has been
its real lustre.

3. This cluster of many gems has
ever shone as one jewel—one nation,
one flag, one people, fearing, loving,
serving one God.

SECRETS OF PROSPERITY.

1. Love of home. It was not a roving
people who sought these shores. Gladly
would they have remained on native soil
had not conscience driven them out. Nat-
urally they clung to the home land. With
strong instincts for particular locality, they
soon became firmly attached to their adopted
land and to love their new home with old
fervor. Holland was not their home, there
they were only sojourners; but upon reach-
ing America they settled down. Here they
could build the permanent home, the home
for which their hearts yearned. The love
which was the strength of the Pilgrim's
is to this day the warmth and glow
of our national life.

2. Patriotism. This is the choice fruit of
love of home. It may not always be seen,
but if present it never fails of making it-
self felt. During the Civil War a young
soldier from Indiana went to Virginia.
Soon he fell in battle, mortally wounded.
At the foot of a tree he lay bleeding. His
comrade bowed over him to give him a
drink from his canteen. Then upon his
whitening lips quivered the words,
"Mother," "Jesus." His breath is fast fail-
ing. Suddenly a cavalry man dashes past
bearing the dear old banner. One glimpse
puts momentary energy into him. With a
dying impulse he pushes his comrade away,
faintly screaming, "Follow that flag!"
preferring to die alone rather than have it
fall. Noble young patriot! There were
more than a million like him. Such patri-
otism is beautiful—little less than divine!

3. Religion. This is the deepest secret of
our greatest strength. Allegiance to God
secures fealty to country. The best people

are capable of being the best patriots.
What a bulwark of defence can they be-
come! The Bible taught and Bible prin-
ciples wrought out in the lives of our citi-
zens! What can be more effective in
support of liberty, more certain to perpet-
uate liberty and union?

SUPPORTS.

1. Political honor. Oh, that men hold-
ing influential positions would realize their
responsibilities! Oh, that their motives
might be too lofty to admit of personal ag-
grandizement standing in the way of the
country's good! While we deprecate cor-
ruption in public life, let us not fail to
appreciate the purity and integrity of those
statesmen who are true to national right-
eousness. The example of Washington has
inspired many public men to high endeavor.
How noble in him, when accepting his com-
mission from the Continental Congress as
commander-in-chief of the American army,
to refuse all remuneration for his valuable
services. Only his expenses would he allow
them to defray. When General Reed was
president of Congress, the British com-
missioner offered him ten thousand guineas
to desert the cause of his country. Would
he? Never. And he was not slow in declar-
ing his unpurchasable loyalty.

2. Our common school system. It is here
that many of our best citizens are trained
in the fundamentals of good citizenship.

3. Strict adherence to temperance prin-
ciples. Saloons menace every interest of
the Republic. They must be destroyed or they
will destroy the nation. Total abstinence is
our only safety.

July 9—A Good Vacation. Mark 6:
7, 12, 13, 30-32.

Who does not wish one? Formerly it
was almost wholly confined to school-
children, students, and their instructors.
Then it spread to clergymen and all
professional people. Later, business
men began to feel its need, also clerks
and employees in general. Now it has
become the custom of all who can avail
themselves of its advantages. "A
change" is the demand. We live in
such a whirl, and life is on such a ten-
sion, that our natures seem to require
an occasional complete relaxation. As
this seems impossible in our spheres of
activity, necessity forces us out into a
realm of rest. In this matter there is
great variety. Some are most profit-
able, while others, it is to be feared, are
of little value. Indeed it is possible to
make vacations positively harmful. It
is certainly worth while to study to
make them as conducive to their true
purpose as possible. That purpose is
not temporary pleasure, but such recu-
peration as will increase efficiency in the
real business of life, which is character-
building. What shall we avoid? What
evils shun? What will prove perilous?

1. Entertaining the idea that the weeks
of vacation must of necessity be a dead loss
except for physical relaxation. Although
wearied from protracted labor, yet in gain-
ing rest and new energy we may scatter
sunshine and give many a cup of cold water
by the way.

2. Avoid flippant and frivolous compan-
ions. While, in the meeting of strangers, it
is well to be most kindly and cordial, yet the
bold, coarse, forward one can have little
claim to the admiration of a young Chris-
tian. Usually such a one will be of much
more injury to the unsuspecting follower of
Christ than this follower can be of help to

the stranger. We are commanded to be as
wise as serpents, and at no season do we need
to heed this injunction more carefully than
during vacation.

INVITING RETREATS.

Nature is rich in these, and she "never did
betray the heart that loved her."

1. The broad fields invite you where the
sun's healing beams are abundant and
bright. Here breezes are free and refresh-
ing, and you are well provided with the
appetizing products of the soil. What an
opportunity here to contemplate the rich
beneficence of a gracious Father!

2. The groves, "God's first temples,"
reach out arms of welcome. The majestic
trees will shield and shade and entertain
you. Bright-winged birds will form your
orchestra and the flower-spangled turf be
your living carpet.

3. The mountains, rock-ribbed and lofty
ruggedly, yet royally, bid you come apart to
rest awhile. Here God reigns in grandeur.
He lifted the heights, and they stand from
age to age, expressive of His power. As I
once journeyed through the Alps the sense
of divine omnipotence was overwhelming.
Peak rising above peak points us upward to
Him who "inhabiteh eternity." Gorge,
cavern and vale, skyward lake, plunging
cascade and mountain torrent vary the scene
and enhance the sublimity. Awe-inspiring,
soul-refreshing mountains!

4. The restless, rolling, surging, bound-
less ocean is a tremendous tonic to tired
nerves and wearied brain. Whether you ride
its billows in a splendid steamer, or plunge
into its mighty surf, or walk along its sandy
beach, it has marvelous efficiency in restor-
ing wasted energies.

What splendid provisions hath God made
for our enjoyment of the vacation season!
Field, forest, mountain and sea all contribute
their peculiar advantages. Surely no one
need resort to sinful indulgence from lack of
wholesome recreation. How shall we im-
prove the advantages so generously offered?
This awaits individual decision. Whatever
our situation, we need not fail to have a good
vacation in the highest and fullest sense.
Only those who have worked well can play
to the best advantage. And those who most
relish work ought to be able to get the great-
est good from needed rest. Whether our
decision leads us to the secluded retreat or
to the camp and assembly gathering, let us
see to it that we become better acquainted
with God. Forget not the quiet hour. Com-
mune with the best that the universe affords.
Improve each holy Sabbath for spiritual

Value of Cream

As Compared with Meat

One of the most valuable items in one's diet-
ary is good, rich cream. The remark is fre-
quently made that "cream is too expensive
to use freely." Such people think they must
have meat every day at 10 and 25 cents per
pound, and do not realize that 5 cents worth
of pure cream for breakfast will do more to
put on flesh than 25 or 30 cents worth of
meat.

An ideal portion of breakfast is that ob-
tained from, say, four teaspoons of Grape-
Nuts and a little pure, thick cream.

Made by the Postum Co. at Battle Creek,
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This is one of the most delicious dishes im-
aginable and is served without cooking or
trouble of any kind and cannot be equaled
in point of food value for the human body.

The Grape-Nuts, consisting largely of
grape-sugar, have passed through processes
similar to the first act of digestion and are
therefore most easily digested, and in com-
bination with cream, they render the cream
itself easy of digestion.

Grocers sell Grape-Nuts.

profit. Desecrate not its sacred hours. Let us trust that every true Epworthian will have a good vacation—good especially in improved efficiency in life's greatest work, that of winning souls to Christ.

July 16 — A Friend in Need. Luke 10: 30-37.

"Pity and need

Make all flesh kin. There is no caste in blood,
Which runneth of one hue, nor caste in tears,
Whicke trickle salt with all; neither comes man
To birth with tilka-mark stamped on the brow,
Nor sacred thread on neck."

This is the truth which Christ sought to impress upon the lawyer's mind. Hence He painted the panoramic picture of our Scripture:—

1. The Jericho road. The city of Jericho was eight hundred feet below the Mediterranean, and Jerusalem was twenty-five hundred feet above. This gave the route a descent of thirty-three hundred feet in eighteen miles. The road lies much of the way through a deep ravine, which is frequently honeycombed with holes and caves. Up to recent times robbers and murderers infested the region.

2. The unfortunate tourist. He was a certain man from Jerusalem. Thieves had overtaken him, confiscated his clothing, wounded him and left him, as they thought, to die alone. How pitiful!

3. The poor sufferer on one side of the street and the haughty priest passing by on the other. Does he hear the voice of human misery? Has the voice of nationality no charm for him? Is the voice of religion anything? Certain it is that the selfish instinct of self-preservation predominates.

4. The Levite looks upon the afflicted man. Is his conduct better than that of his official superior? Possibly a little. Misery is forced upon his attention. But he leaves it to bleed to death without lifting a finger for relief.

5. A tender-hearted Samaritan, having applied his bandages and medicine, is lifting the sufferer to his own breast. What a response of loving gratitude does this awaken in every heart!

6. In an Oriental inn the sufferer's face is beaming with thankfulness, while the Samaritan is handing the keeper two pence, saying, "Take care of him, and whatsoever thou spendest more, when I come again I will repay thee." When a man will set aside personal interests, bestow personal goods and care, let another ride while he walks, and then provide for the future expenses of an afflicted one, you may be sure that his religion has penetrated all selfish crusts and reached the centre of his pocket-book.

SUPPLIES FOR NEED.

1. The importance of following a good impulse. A merchant died suddenly, leaving a widow, two daughters and a son. There was no will. The son was summoned home and appointed to settle the estate. He so arranged that the entire fortune should go to his mother and sisters. When asked why he so hastily settled matters, he replied: "I did not dare wait. I acted only in justice. Had I parleyed to consider it, I might have yielded to the temptation to claim what the law allowed me."

2. What sympathy will do. Harland Page went to church early. There he discovered a stranger sitting alone. Going to him he shook hands warmly, and seated himself by his side. A conversation followed. The stranger was so affected by the gracious manner and cordiality that he was melted into penitence before the service opened. "Before now," said the visitor, "Christians always held me at arm's length."

3. Samuel Smiles tell us that as he was going up the hill one very misty morning, he saw an object in the distance that he took for a monster. Coming nearer, he discovered it to be a man; nearer yet, and lo! it was his brother. If we will get near enough to humanity, we can see in every afflicted, suffering one a brother or a sister. Any kindness shown to such will be shown to Christ.

"When I go forth to help the weak
By deeds I do, by words I speak,
The wounded, lost and strayed to seek,
I do it in Christ's stead."

July 23 — Honoring the Lord's Day. Exod. 20: 8-11; Rev. 1: 10.

The Cathedral Chimes proclaim: This is the Holy Sabbath. Greet it with reverent joy. Away with all sordid cares, that God may have access to the soul. Another resting bower is this as we climb the narrow way; a gleam of heavenly glory after six days of secular cloud; a bud of bliss pointing to the fragrance and beauty of the blossom of eternal fruitage; the prelude of a chorus whose enrapturing music shall never cease. The Sabbaths of life are diamond days of privilege.

The Country Church Bell peals: This is the Lord's day, the Lord's! Keep it holy, keep it holy! Give reverent heed to His Word, to His Word! Be instant in prayer, in prayer! Sing in the Spirit, the Spirit! Commune with thy Father above, thy Father! Prepare to meet thy God, thy God!

THE SERVICE.

1. How soul cheering are the Sabbath hymns, the old hymns which we sang in the old home as the Sabbath sun was tranquilly sinking to rest. There we gathered about the cabinet organ, or perhaps a little melodeon, as the family voices, united in "Rock of Ages," and "Jesus, Lover of my Soul," and "How Firm a Foundation." Beautiful are these hymns! Christian hearts can never let them perish. Now add to their charming worth the precious memories of the quiet village life before trolley cars and bicycles rolled over the sacred day, when all stores were closed at nine on Saturday night and all home affairs were prepared for a restful Sunday. Then all hearts were in tune with divine love, and our grand old hymns afforded fittest expression of the deeper longings and larger rejoicings of the soul that yearned for heavenly associations.

2. The Scripture lesson, as it is read from the sacred desk—do we listen with a view to personal profit? Do we gather in our wandering thoughts and fix them on the precise truth uttered? This should be a most instructive and nourishing part of worship.

3. Public prayer. What a solemn, joyous and impressive season should this be as we wait together before Jehovah! How reverential, how humble, how expectant, how teachable, how receptive the congregation that really prays! What abundant blessings

fall upon the people when in the attitude of spirit of genuine worship!

4. The sermon. This may not always be all that could be desired by every one, but banishing the spirit of criticism, something may be found therein to encourage faith and strengthen holy desire.

5. The benediction. Man should unite heartily with God in sanctifying and blessing this day which commemorates the Creator's rest from creation and Christ's resurrection from the grave.

In what better way can Christians so effectually honor and preserve the Sabbath as by regular attendance upon sanctuary privileges? Such slight hindrances often detain church members and others in their homes—overwork during the week, a sprinkle, a slight cold, unusual heat, or, possibly, a supposed insufficient toilet. Do not most of us need more conscience in the matter of Sabbath observance? So loose have become our ideas concerning this matter that Christians must be more strict or, instead of a holy day so immeasurably valuable, we shall have nothing left but an idle holiday. God forbid that Christians should join the wicked world in the desecration of this sacred day!

July 30 — The Good. Part Luke 10: 38-42.

Mary and Martha were two domestic women. They lived together in the serenity and tranquillity of a little Oriental home. Their duties were probably neither over-taxing nor very perplexing. They loved each other and loved their brother Lazarus. In this home Jesus found a most congenial resort. Upon the occasion of our lesson He is paying them a visit. The two sisters have come to feel that in some way He is a very remarkable personage. So they both set about showing their appreciation of Him.

1. Martha's anxieties. Martha thinks about the house and its cares, recalls all its little departments and interests which may affect their Guest, and starts about a series of adjustments that she intends shall minister to His happiness. Running these over in her mind seems easy enough, but to carry them out requires time and many steps. Seeing her sister care-free and enjoying herself after an apparently selfish fashion, in her vexation she calls upon the Master to order a change in affairs.

2. The Master's rebuke. How gentle in tone and spirit, and yet how unmistakably plain! Notice, He did not chide Martha for serving, but for her over-anxiety. "Careful and troubled about many things." Could not this be the appropriate rebuke to many of our overtaxed American women today? The complexity of life in our age, and the multiplicity of cares it imposes upon the modern woman, is enough to furrow many a brow and hasten on the gray locks.

3. Mary's choice. This was teachable, meditative, worshipful. Worldly cares were dropped that her whole being might exult in the Divine Presence. Upon this attitude of soul Christ pronounced the benediction—"Good part."

Brockton, Mass.

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OUR BOOK TABLE

Christian Missions and Social Progress. A Sociological study of Foreign Missions. By Rev. James S. Dennis, D. D. In three volumes. Vol. II. F. H. Revell Co.: New York. Price, \$2.50.

In noticing the first volume, issued a year or so ago, we spoke in very high terms both of the design of the work and the manner of its execution. This second volume fully maintains the same lofty standard, and we shall look with eagerness for the third, which is promised next year. The information is accurate and fresh, the illustrations are abundant and pertinent, the observations and conclusions are important and sensible. Dr. Dennis has struck a vein of great richness which he has shown himself fully competent to work out with very valuable results. Every one who is pessimistically inclined ought to read these books, also every one who lacks faith in foreign missions, and thinks they are not doing much of anything. Leaving out their religious influences altogether, and ignoring wholly the fact that there is a God and a future life, on the lower plane of the alleviation of physical suffering and the improvement of morals and the enhancement of temporal prosperity, missions have abundantly proved themselves to be the greatest culture force in existence, and the most powerful as well as widespread of ameliorating influences. No philanthropist or lover of his kind can consistently withhold support from missions. It is the missionaries who have been the inaugurators and the mainstays of all the movements that have been lifting the depressed races all over the world. Facts show it and unprejudiced testimony confirms it. To take but a single specimen, Mr. T. R. Jernigan, U. S. Consul-General at Shanghai, writes as follows: "My experience as a United States official in Japan and China covers a period of six years, and during that time no case has come before me for advice or settlement, involving directly or indirectly the interest of the Christian churches, when it has ever been made to appear that the missionaries were not influenced in their conduct by the highest principles of right and humanity. There ought to be no patience with the sentiment that goes out to the great outer world depreciating missionaries and missionary work. It is a sentiment that does not commend those who indulge in it, and cannot be supported by evidence that would be admissible in any court of justice." Such is the uniform witness of all competent, high-minded observers. And the cheap flings against missionaries that are thrown out every little while by infidel writers or utterly godless travelers, and eagerly spread abroad by the godless secular press of America, will be estimated at their proper worth by all who are informed as to the facts.

The principal topics that the author takes up in the present volume are the suppression of the slave trade and labor traffic, abolishing cannibalism and inhuman sports, arresting human sacrifices, banishing cruel ordeals, initiating the crusade against foot-binding, promoting prison reforms and mitigating brutal punishments, securing humane ministrations to the poor and dependent, organizing famine relief, introducing modern medical science, conducting dispensaries, infirmaries, hospitals, founding leper asylums and colonies, establishing orphan asylums, promoting cleanliness and sanitation, mitigating the brutalities of war, temperance reform, deliverance from the opium habit, restraint upon gambling, cultivating habits of industry and frugality, the elevation of woman, restraining polygamy and concubinage, checking adultery and divorce, seeking the abolishment of child marriage, alleviating the social miseries of widowhood, rendering aid and protection to children,

diminishing infanticide, establishing higher standards of personal purity. All the lands and all the missions are searched for illustrative incidents and accounts showing what has been done in these and kindred directions. It is a wonderful picture, for which we praise God.

Facing the Twentieth Century. By Rev. James M. King, D. D., General Secretary of the League for the Protection of American Institutions. American Union League Society: New York.

The sub-caption is, "Our Country: Its Power and its Peril. The Power, generated by Anglo-Saxon civilization, and made effective through the American institutions of State, Church and School. The Peril, manifest in the claims of Politico-Ecclesiastical Romanism to universal dominion, and in its relation to political parties, politicians, platforms, legislation, schools, charities, labor and war. The Republic faces the twentieth century with the Power to avert the Peril when both Power and Peril are recognized." This sub-caption prepares one for a vigorous arraignment of the political activities of the Roman Catholic Church, and in this he is not disappointed. The book bears marks of much investigation, and while some of the quotations are not as well authenticated as one might wish, there is quite enough to startle thinking people. It advocates an amendment to the Constitution providing that neither Congress nor any State shall appropriate any of the public funds for the benefit of any institution which is wholly, or in part, under the control of any religious organization. The history of the connection of the Roman Catholic Church with the appropriations for Indian schools, and the effort made in 1893 to divide the public school funds in several States, are used as illustrations showing the need of such an amendment. It is a source of regret that the failure to secure the support of the legislatures in several States is due almost entirely to the opposition of Protestants who have been receiving appropriations for their various schools. The book is not easy reading, but it will repay careful study.

Border Lines in the Field of Doubtful Practices. By H. Clay Trumbull. Fleming H. Revell Co.: New York and Chicago. Price, \$1.

Dr. Trumbull has chosen some very important subjects, very difficult to treat wisely. He is, however, admirably qualified to write discreetly upon the vexed questions which he considers. The drink temptation, tobacco, gambling, the theatre and the social dance are comprehensively presented. He recognizes that there are strong differences of opinion upon these subjects, and he refers to the pros and cons which are heard in the discussions of these questions; and yet his judgment, after a long and varied experience, is that it is safer and in every way better "to abstain from all appearance of evil." Young people who have honest doubts upon these matters will do well to read this book;

and ministers, by perusing it, will be better prepared to present these ever-recurring subjects in the pulpit or in personal counsel.

The Pedagogue. A Story of the Harvard Summer School. By Arthur Stanwood Pier. Small, Maynard & Company: Boston. Price, \$1.35.

This volume is an interesting revelation of the summer school — the personnel of teachers and pupils, with their aspirations and purposes, the level of its social life, and also some very striking love-making, misunderstandings, quarrels, and a conventionally happy sequel. The rural youth and maiden are here, expecting the teacher "in six short weeks to purge them of provinciality, to give them a catholic appreciation of literature, to instruct them in new methods of teaching, and to teach them to write, to write — to write." The thread of the story weaves itself about a young man and woman who come to the school as betrothed lovers from their country home, but who under the influence of new associations and the impulse of new ambitions become estranged, the young lady falling desperately in love with one of her teachers. But when she finds that her affection is not reciprocated, she goes back gladly to her old lover, and they finally return home much wiser in practical life and experience, if not in professional knowledge. The devotee of the summer school will find the book interesting and profitable.

The First Book of Birds. By Olive Thorne Miller. With eight Colored and Twelve Plain Plates and Twenty Figures in the Text. Houghton, Mifflin & Company: Boston and New York. Price, \$1.

This book to the adult is a forceful reminder of the superior advantages the youth of this generation enjoy over the last. The author, a distinguished specialist in the ways and habits of birds, groups in this volume the talks which she has been giving to the schools. What is more fascinating, interesting, and in its result more humane, than to become acquainted with bird life and study the ways and habits of the feathered songsters? We were privileged to walk through the forest recently with a youth who had been taught to study the birds, to know the different species, their songs, their ways, and their history. This enthusiastic lover of birds pointed them out and talked about them as if they were personal friends. He made them seem dear and sacred to even the ordinary observer. This, in brief, is what the reading and study of Mrs. Miller's book will do. We gladly welcome this and all kindred effort to awaken interest in the charming bird life all about us. The book is a good one to take along for the summer outing.


My Young Man. By Rev. Louis Albert Banks, D. D. Funk & Wagnalls: New York and London. Price, 75 cents.

"My Young Man" is a companion volume to "The Christian Gentleman" by the same author. It contains a series of addresses to

"Take it back

—go to some grocer who will give you Pearl-ine." That's the only way to do when they send you an imitation. The popularity of Pearl-ine begets the habit of calling anything that's washing-powder, "Pearl-ine." Those who notice the difference in name, think perhaps "it's about the same thing." It isn't. Nothing else equals Pearl-ine, the original and standard washing compound.

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young men; delivered in the Y. M. C. A. hall of Cleveland, O. They are devoted to the consideration of the young man in his relationships as a son, a brother, a member of society, a husband, a citizen, a young man and his money, and the young man as himself. The aim of these addresses, or character studies, is to arouse in young men a love and respect for things that they are too apt to regard lightly. Parents and teachers, who desire to place in the hands of boys and young men a book which will cause them to think more seriously of these subjects, will do well to send for this new volume.

A Modern Sacrifice. By Pansy. (Mrs. D. G. Alden.) Illustrated. Lothrop Publishing Co.: Boston. Price, 75 cents.

This is the simple story of a carefully trained daughter of a deceased clergyman, who, after tasting the worldly pleasures among which she is temporarily thrown, decides that her happiness cannot be found there. She seeks and finds it elsewhere, and her efforts to help others prove successful.

Our Conversational Corner. By Agnes H. Morton. With an introduction by Hamilton W. Mable. Century Publishing Co.: New York.

This is a readable book, pointing out some things to be avoided and others to be striven for in daily conversation. "Conversation," the author tells us, "can exist only in the harmonious interchange of thought." It is not debate or controversy. Apropos of the often-asked question "How can a person be always polite and at the same time sincere?" she says: "The discreet selection of the specific truth for the occasion is the secret of combining sincerity and politeness." The book is one that is well worth reading and owning.

The Standard Intermediate School Dictionary of the English Language. Designed to Give the Orthography, Pronunciation, Meaning, and Etymology of about 35,000 Words and Phrases in the Speech and Literature of the English-Speaking Peoples. 800 Pictorial Illustrations. Abridged from the Funk & Wagnall's Standard Dictionary of the English Language, by James O. Fernald, Editor of the "Students' Dictionary," "English Synonyms, Antonyms, and Prepositions," etc. New York and London: Funk & Wagnall Co. Price, \$1.

This attractive little volume is the net result of several years' work in the review and abridgment of the Standard Dictionary, having been prepared by one of the associate editors of that work, Mr. James C. Fernald, who was also editor, in conjunction with Prof. Francis A. March, of the Students' Standard Dictionary. It contains 38,000 words, especially selected with a view to meeting the needs of pupils and teachers in the public schools. A brief examination at a few important points will convince any one that, for a volume of this size, the vocabulary is remarkably complete and inclusive. The newer words and meanings are carefully given. The orthography and pronunciation are those of the Standard. In the vital matter of definition, this dictionary will stand exceptionally high. However brief the definitions, they always tell something characteristic and distinctive. It is an extremely useful and handy volume.

The Century Magazine, Vol. LVIII. Nov., 1898 - April, 1899. Illustrated. Century Co.: New York. Cloth, \$2.75. Gilt Top, \$3. Half Russia, \$1.

It is the authoritativeness, rather than the amount, of war matter it contains that impresses the reader of the fifty-seventh bound volume of the *Century* for the six months ending with April. The names of Sampson, Shafter, Sigbee, Hobson, Greene, etc., are a guaranty of first-hand accounts of the chief events of the West Indian and Philippine campaigns. "Lowell's Impressions of Spain" deal with a period when peace prevailed even in Cuba; and while military prowess is celebrated in Prof. Wheeler's notable series of historical studies of which Alexander the Great is the theme, the Macedonian's campaigns are too remote in time and place to

come into the same category with the "war-story" of today. But this is only a glimpse of the contents of this splendid volume, which is varied and entertaining enough to suit all tastes.

An Incident, and Other Happenings. By Sarah Barnwell Eliot. Harper & Bros.: New York and London. Price, \$1.25.

In this book the author has collected eight short stories of Southern life, told in a most charming manner. Several of them are of incidents occurring at the close of the Civil War. "Faith and Faithfulness" is the story of one Negro woman who remained and took care of her old mistress when all the other Negroes had left rejoicing in their newly found freedom. "An Ex-Brigadier" is the story of a Confederate general who went to Mexico after the war, and who tells the tale of his adventures in getting back to the United States to an old friend. The "other happenings" are all good.

Heaven; or, That Better Country. By Bishop J. Weaver, D. D. United Brethren Publishing House: Dayton, Ohio. Price, \$1.

This book of 240 pages contains a dedication and introduction by the author; a preface by Rev. Wm. M. Weekley; an introduction by Rev. Wm. McKee, D. D.; an index; and twelve chapters under the following headings: "Is There a Better Country?" "Immortality - the Soul;" "Heaven - a Local Substantial Place;" "Heaven - Various Theories;" "Heaven - a Better Country;" "Heaven - Progress - Employment;" "Heaven - Society - Recognition;" "Heaven - Home;" "Heaven - Rest;" "Heaven - Sources of Happiness;" "Heaven - Negative Descriptions;" "Heaven - Preparations For."

The Rescue of Cuba: An Episode in the Growth of Free Government. By Andrew S. Draper, LL.D., President of the University of Illinois. Silver, Burdett & Company: New York, Boston, and Chicago. Price, \$1.

The characteristic of this book is the presentation of the contest for Cuba as an episode in the world's struggle for human liberty and growth towards free government. Accordingly, the book is more than patriotic - it is warmly human; it frankly presents American patriotism as finding its best expression in profound humanity. This is a

very salutary trait in a book which is designed primarily for young Americans. But, though President Draper wrote "The Rescue of Cuba" with the youth of the country in his mind, it is in no sense juvenile in its tone or its method of dealing with the momentous questions of the war with Spain.

Magazines

The leading contribution in the *Contemporary Review* for June - and a very important one it is - is from the pen of Dr. A. M. Fairbairn, who recently returned from a lecture tour in India. He writes upon "Religion in India." Robert Wallace, M. P., writes upon "The Seamy Side of Imperialism;" L. M. Butcher upon "Christianity in the Sudan;" and Albion W. Tourgee has a characteristic paper upon "The Twentieth-Century Peacemakers." It is a fine number. (Leonard Scott Publication Co.: New York.)

The *Biblical World* for June contains an interesting and suggestive table of contents. The purpose of this excellent magazine, to acquaint its readers with the actual history of the books of the Bible and Bible times and customs, is loyally maintained, as is shown by the following subjects in this issue: "The Social Life of the Jews between 444 and 160 B. C.;" "The Religious Idea of Judaism from Ezra to the Maccabees;" "The Chief Literary Productions in Israel, from Ezra to the Maccabees." (The University of Chicago Press: Chicago.)

The June number of *Music* is strong and varied, and especially interesting. Among the contributions we note: "The Poet, Sidney Lanier, as Musician;" "Musical Instruments Mentioned by Shakespeare;" "The Lute in France;" "Mozart in France;" "Mendelssohn and his Violin Concerto." The other departments are filled with important matter. (Music Magazine Publishing Co.: Chicago.)

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THE CONFERENCES

VERMONT CONFERENCE

Montpelier District

Athens.—Two have recently risen for prayers, and the interest and attendance are steadily increasing. Rev. W. E. Lang is pastor.

Bellows Falls.—Pastor Lewis recently preached the annual memorial sermon before the local lodge of Odd Fellows, upwards of seventy of the members being present at the church. Two young persons have begun a Christian life, and two others have, for the first time, pledged themselves to active Christian service. Thus the outlook is most hopeful. Two daughters of Mr. Lewis graduated from the high school at its recent commencement.

Bondville.—Special revival meetings are being held by Pastor Currier. Two branch Sunday-schools have been formed within the parish limits, one by the field agent of the American Sunday School Union and one by Mr. Currier. Both will be under Methodist auspices.

Brattleboro.—The congregations are steadily increasing. An evening preaching service has been established, and this seems to meet a felt need. One lady has been clearly converted, and the interest in the week-evening meetings is increasing.

Chelsea.—Rev. W. E. Allen, the pastor, has been at the Foster Sanitarium, Clifton Springs, since Conference. Going there primarily to visit his wife, who had been a patient there for a couple of months, he was himself taken ill and received treatment for a long time. At last accounts both were rapidly improving, and he was expected to occupy his pulpit the last Sunday in June.

Hancock and Granville are being supplied by Rev. E. W. Sharp, of Rochester, this year. This is an arrangement which pleases all parties, the only difficulty being that it makes a very hard Sunday's work for Mr. Sharp. The congregations at the Granville end of the charge average much larger than for a long time.

Mechanicsville and Cuttingville.—Rev. Geo. H. Bolster, A. B., B. D., last year the pastor at Heath, has been appointed to supply this charge and is already on the ground. Good results are expected from this place this year.

Montpelier.—A branch Sunday-school has been formed at East Montpelier Centre. After unexpected hindrances Pastor Judkins and family are now nicely settled in the parsonage, and the various departments of church work are moving well.

Montpelier Seminary.—Commencement week passed with cloudless skies and interesting exercises. A fine class of young people, fifteen in number, graduated from the various Seminary courses; and thirteen others received diplomas from the commercial and shorthand departments. Rev. A. J. Hough gave the annual address before the Alumni Association, his theme being, "The March of Providence through our National History." This was timely, eloquent and suggestive.

Perkinsville.—Rev. Mr. Charlton, the head of the Deep Sea Mission of Gloucester, Mass., has been visiting his son, Rev. C. Magnus Charlton, who is the pastor of this church. Mr. Charlton, Sen., gave a very interesting and instructive lecture during his stay at Perkinsville and also conducted services on the Sabbath, his son taking his place at Gloucester.

Pittsfield.—A new Junior League has been formed at this place with 27 charter members. The pastor's wife, Mrs. Parounagian, is the efficient superintendent. This will prove a most helpful arm of the church work. Steadily increasing congregations mark the successive Sabbaths at both this place and Stockbridge.

Putney.—It is expected that the salary at this point will be slightly increased this year. Pastor Bennett stands well in both the church and community, and labors earnestly for the advancement of the cause.

Randolph.—The evening preaching service is meeting with general approval, and many not usually present in our church are beginning to be regularly found in their place on Sunday evening. All of which is hopeful. Rev. Dr. Cooper is away for the summer, visiting his children in the West.

Pastor Rainey of this place recently officiated at a sacramental service at the Centre.

Rochester.—A new Junior League has been formed at this place, Miss Jennie E. Hall being the efficient superintendent. The twenty-fifth anniversary of the marriage of Mr. and Mrs. F. A. Kezer was celebrated Saturday evening, June 17. Dr. Emerson, the president of the Emerson College of Oratory of Boston, was one of the speakers, and the house was crowded with a multitude of friends who came to wish them *bon voyage* for another twenty-five years. Mr. and Mrs. Kezer have long been honored and efficient officials of our church at this point. Pastor Sharp is full of plans and full of labors, and already has made for himself a good place in the hearts of the people.

South Royalton.—Mrs. Beeman has regained her health and come from her old home in Moriah, N. Y., to join her husband. A new system of apportioning the total budget for the year's expenses has been devised by Pastor Beeman and is now in successful operation. The public congregation chose from its own number a committee of six persons who apportioned among the members of the church, the other attendants upon the services, and a few other friends of the society, enough to cover the entire expenses of the various kinds of ministerial support and the incidental expenses of the church. If this is supplemented by the right kind of personal work, it may result in greatly increased ease in the raising of the moneys and greater regularity in the payment of the bills. The experiment will be watched with interest.

Thetford Centre.—Pastor Baker preaches at this place in the morning and at both West Fairlee and Copperfield in the afternoon, returning to Thetford Centre for the evening service—a very hard day's work. This makes the third pastor who preaches twice on Sunday besides the morning sermon in the home church, the other two being Rev. C. M. Charlton, of Perkinsville, and Rev. E. W. Sharp, of Rochester. Such work ought to bring success.

Lewiston.—The canvass for funds with which to build a new church at this place goes on apace, and upwards of a thousand dollars are now in sight. This is a most hopeful venture. Rev. S. B. Fairbanks is the devoted pastor.

Wilmington.—The pastor at this place is an accession from the New England Conference—

Rev. I. S. Yerks. The people here think that they have been specially favored in the Conference appointment. The salary has been increased fifty dollars, one side of the church edifice has been slated, and a new tower is being put upon the roof. This indicates a determination to push ahead and to make the year one of great success. Pastor Yerks and wife are very helpful in their labors.

Union Village.—The generous people of this place and of North Thetford, where he also preaches, having raised a purse of over \$150 to assist Rev. Guy Lawton in purchasing a team to replace the one lost in the recent fire which consumed the parsonage. The quarterly conference has voted to rebuild at once, and will raise money to supplement that received from the insurance and erect a good set of buildings. Good for the pluck and enterprise of Union Village Methodists and their devoted pastor!

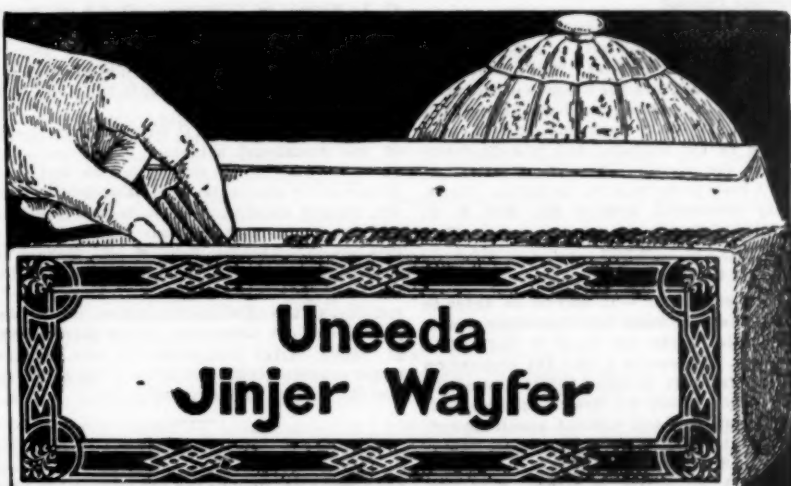
Memorial Sermons.—A goodly number of our preachers, notably those at South Royalton, Woodstock, Ludlow, Pittsfield, Rochester, Putney and Perkinsville, delivered the annual sermon before the local G. A. R. Post. Doubtless others, whose names have not come to hand, performed the same service, and in a like creditable manner.

Memorial Day Speakers.—Rev. A. J. Hough, of White River Junction, spoke at both Hartland and the Junction, May 30; Rev. B. F. Lowe, of Brattleboro, went to Johnson to address the old soldiers and assembled multitude there; Rev. J. H. Bennett, of Putney, spoke at Dummerston, Rev. Guy Lawton at Barnard, and the presiding elder at Gayville.

Baccalaureate Sermons.—The annual sermon before the graduating class of the local high school was delivered by Rev. C. F. Partridge in Windsor, Rev. B. F. Rowland, Ph. D., in Springfield, and Rev. E. W. Sharp in Rochester. Good reports come from these services.

Personal.—Rev. L. E. Rockwell, a former member of the Vermont Conference, has just been appointed to the pastorate of the largest Methodist church in Portland, Oregon.

Two Months Gone.—More than eight weeks of the present Conference have passed into eternity, and only seven conversions have been reported as yet. For these weeks we all—preachers and



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Michigan Carbon Works, Detroit, Mich.
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people — will have to give an account in the day of judgment. RETLAW.

NEW ENGLAND CONFERENCE

Boston District

Tremont St., Boston. — Sunday morning, June 25, the infant daughter of Rev. and Mrs. J. D. Pickles was baptized by Bishop R. S. Foster.

People's Temple, Boston. — After a month of careful work the parsonage has been thoroughly renovated and fitted up for as fine a minister's home as could be desired. New paper throughout, new furniture, new carpets and fresh paint have completely transformed the house. The pastor, Rev. L. H. Durchester, and his family are delighted with their new home. The church people likewise are delighted, as was evidenced at the house-warming last Wednesday evening. The pastor and wife were at home from 8 to 10 P. M., and the church people came in goodly numbers and were given opportunity to inspect the house. Music and refreshments added to the enjoyment. All expressed their pleasure in having the parsonage building a minister's home once more. It was really a heart-warming time, as young and old gathered around the piano and sang the songs of Zion.

City Point, South Boston. — Rev. W. A. Thurston, the pastor, baptized two men and three women at Marine Park last Sabbath morning at 9.30. Seven or eight hundred people were present. On a recent Sabbath he also received seven adults into full membership.

Cambridge District

Weston. — In the Conference Minutes the Weston church is accredited with a deficit of \$110 on last year's pastor's salary. This amount has been paid in full, and the finances of the present year are in excellent condition. Children's Day was appropriately observed by a sermon on Education in the morning and by a children's concert in the evening. A good collection was taken. A lawn party held by the ladies, June 6, was very successful, netting \$51. Rev. R. B. Miller is the pastor.

Springfield District.

The President's Visit. — It may be in order to notice in these columns the visit which President McKinley made last week to Springfield and vicinity. He came to attend the graduation of his niece from Mt. Holyoke Female College in South Hadley. It was his desire that his visit should be informal and without public notice; but the neighboring cities of Holyoke, Northampton, and Springfield clamored for a visit, and he was too kind-hearted to refuse. Saturday,

June 17, was Holyoke's *fete* day. The President was the guest of ex-Congressman Whiting over Sunday, and with him attended the Congregational Church, at which Mr. Whiting worshipped. Monday, June 18, was Northampton's gala day, with divers celebrations. Mr. McKinley visited Smith College, and both this institution and Mt. Holyoke College gave him the degree of LL. D. On the morning of Wednesday, June 21, the President proceeded by steamer down the Connecticut River from Holyoke to Springfield, which city was elaborately decorated and where 30,000 or 35,000 people assembled in Court Square to see and hear him. The demonstrations during his visit were most enthusiastic, and it is probable that he has carried away very pleasant impressions of the people of the Connecticut Valley.

Sunday-school Convention. — The New England Conference Sunday-school Society held a convention in Grace Church, Springfield, on Wednesday, June 14, morning, afternoon, and evening. The convention was carefully arranged for and well advertised, yet the attendance was smaller than had been hoped. However, though the attendance was small, the exercises were interesting. Rev. C. E. Spaulding, the only officer of the Society resident in the district, had given a good deal of thought and time to the arrangements, and the convention was worthy a large attendance. Grace Church is a very beautiful structure and an excellent place for such a gathering, provided the numbers be large enough comfortably to fill the building.

The morning exercises began with a devotional service led by Rev. G. H. Rogers, after which Prof. G. W. Pease, of the Bible Normal College, discussed "Pedagogical Principles Applied to the Bible School Lessons." Rev. C. F. Rice spoke upon "The Pastor in the Sunday-school," and Rev. O. W. Scott, of Chicopee, upon "The Skepticism of Childhood." At noon, as at night, the ladies of the church served a good lunch in the vestry.

Rev. E. B. Marshall, of Blandford, conducted the opening devotional services of the afternoon, after which the "Graded System" was discussed by several speakers as follows: "Why the Graded System is Needed," Rev. G. H. Clarke, president of the Conference Sunday-school Society; "How the Graded System may be Started," Rev. C. E. Spaulding; "How the Graded System Works" — "In Attracting Scholars," Mr. Bryan, superintendent in Westfield; "In Training Teachers," by a member of the Westfield school; "In Teaching the Bible," Mr. C. J. Wetzel, of Chicopee. At 4 P. M. a very animated and interesting address with reference to "Methods of Teaching in Primary Department" was made by Mrs. E. B. Whitaker, superintendent of that department in the Ruggles St. Baptist Church, Boston.

In the evening Rev. A. C. Skinner had charge of the devotional services. Music was furnished by the choir of Grace Church, and solos were sung by Mrs. G. W. Hall, Miss Etta Cowles, Mr. Roland Chaffee, Mr. W. G. Chamberlain, and Mr. G. H. Van Norman. The addresses of this session were by Rev. F. N. Upham on "Christian Readiness," and Rev. H. L. Wriston on "Evangelism in the School." Thus closed a full day, all the advertised speakers having appeared, and the addresses having been worthy of much larger audiences. It may be that larger congregations would have been present had the day not been extremely hot.

W. F. M. S. — The quarterly meeting of the Springfield District Woman's Foreign Missionary Society was held in the Appleton St. Church, Holyoke, Thursday, June 15. Mrs. M. S. Merrill, vice-president at large, occupied the chair. Reports from the auxiliaries were followed by papers from Mrs. O. R. Miller and Mrs. J. H. Montgomery. Music was rendered by Mrs. Beeching morning and afternoon. The convention was addressed by Mrs. O. W. Scott and Miss Clementina Butler.

MRS. W. F. WHARFIELD, Rec. Sec.

MAINE CONFERENCE

Lewiston District

South Woodstock. — Our church here, which has been in a dilapidated condition and closed for several years, has been put into excellent repair. A new steel ceiling, new paper on the walls, new paint inside and out, new shingles, new pulpit

(Continued on Page 834.)

We believe many of our subscribers would be glad to read *Public Opinion*. This is a chance for you. Get your neighbor to take *ZION'S HERALD*, and then send us your name and his and \$1.25, and we will do the rest. See the advertisement on another page.

A party, personally conducted by Rev. F. B. Graves, will attend the Epworth League Convention at Indianapolis. Niagara Falls, Lachine Rapids, Lake St. Clair, Mount Royal, and possibly Thousand Islands some of the points visited. Exceptionally low rates. Send for circular. Address 22 Peters St., Cambridge.

Dr. Munhall Replies

MR. EDITOR: Your Chicago correspondent, "Dearborn," in the issue of the *HERALD* of the 7th inst., makes an unchristian effort to injure me. When he says of me, "To charge, in a loose and flippant way, our teachers with heresy, hypocrisy and cowardice in public address," etc., he says what is wholly and unqualifiedly untrue.

What I said was in an address I delivered before the Methodist Preachers' Meeting of New York, on "The Integrity and Authority of the Bible," which was received with great favor and enthusiasm and long-continued applause. Dr. A. B. Leonard followed with a speech in which he said of the address: "I believe every word of it; and am glad we have one among us who is competent to deal with this question and has the courage to do so." Dr. J. O. Wilson said to me: "It is the best day's work you ever did. Nine-tenths of the New York Methodist preachers are with you. Keep it up."

I gave the same address before the Philadelphia Methodist Preachers' Meeting. There was present the largest number of ministers in the history of the meeting, and it was the most enthusiastic ministers' meeting I ever attended. At the close of the address the following resolutions were unanimously adopted: —

1. That having heard the able paper of Dr. Munhall, we hereby extend to him our most hearty thanks for its presentation.
2. That we hereby record our fullest confidence in Dr. Munhall as a man, as a Christian, as an evangelist, and as a defender of the faith.
3. That we commend the widest possible circulation of this paper throughout the church.
4. That we hereby express our faith in the Bible as the Divine Word of God, and as the only authority for faith and action.

I also gave the same address before the Chicago Methodist Preachers' Meeting. It, too, was a very largely attended meeting. The address was enthusiastically applauded. Dr. Robert McIntyre said in the remarks that followed, "I believe every word of the address." It was commended by speaker after speaker, and not one word condemnatory was uttered. President Little, of Garrett Biblical Institute, himself moved a vote of thanks for the address, which was unanimously and heartily given. Where was your correspondent at this time if he believed "There is scarcely a paragraph of his speech that does not betray inaccuracies, wrong conclusions, absolute misstatements or absurd blunders?" Why should he wait a month and then run away to Boston to criticize the address and even then do it from under cover?

Permit me, Mr. Editor, to add this word: In the address referred to I mention the fact that in some of our educational institutions, two of them being theological schools, criticisms of the Bible are indulged in and taught that are subversive of the Christian's faith and hope. The vituperation I have been subjected to for doing this proves three things: First, that my shot hit the mark; second, that the friends of such institutions who sympathize with the higher criticism of the sort I mention are not willing to meet the issue, and are "throwing dust" in order to blind the people to the real issue; and, third, they hope to break the force of my testimony by making it appear that I am attacking the character of men in the church, honored and beloved for character and service. Men never resort to such tactics whose cause is just.

L. W. MUNHALL.

Germantown, Philadelphia, Pa.

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FRED. T. HOPKINS, Prop'r, Great Jones St., N. Y.

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REGULATE THE LIVER

What Would Jesus Do?

Take, for example, Sheldon's most widely read and first effort, "In His Steps." Here he sets himself the task of saying what Jesus would and would not have done under certain stated circumstances. Here he is treading on dangerous—very dangerous—ground; in fact, he is dealing with the impossible. Here is an instance of what we mean: Sheldon's three most prominent figures are the editor of a distinctly American evening paper, the director of a railway "trust," and a minister who founds a new sect. Reverent as Sheldon's intentions no doubt were, it cannot but strike one as the height of irreverence for him to make the editor of even an American newspaper ask himself such questions, in relation to Christ, as Sheldon puts into his mouth. Would Christ have inserted a three-column re-

port of a prize-fight if He had been editing an evening paper? Would Christ have inserted advertisements of whiskey and tobacco? Would Christ have "run" a Sunday edition? And so, in like strain, with the director of the railway "trust." All this may be a very practical way of applying religion to every-day life; but though it may force home to some irreligious minds a few Christian truths, it is yet, we maintain, an irreverent and unhealthy form of literature. In this contention anyone will bear us out who takes the trouble to read through the book in question. — *Church Review* (London).

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

CHURCH REGISTER

HERALD CALENDAR

New England Chautauqua S. S. Assem. at Montwait (Lakeview) South Framingham, Mass.,	July 17-28
Christian Workers' Union Conf. at Old Orchard, Me., L. B. Bates, Leader,	July 22-31
New Haven District Camp-meeting at Plainville,	July 24-29
New Haven District Assembly at Plainville,	July 31-Aug. 4
HEDDING CHAUTAUQUA ASSOCIATION:	
Summer School,	July 31-Aug. 19
Biblical Institute,	Aug. 7-12
Assembly,	Aug. 12-19
Empire Grove Camp-meeting,	Aug. 14-21
Martha's Vineyard Camp-meeting,	Aug. 20-27
Laurel Park Camp-meeting,	Aug. 21-28
Asbury Grove Camp-meeting,	Aug. 21-28
West Dudley Camp-meeting,	Aug. 11-20
Weirs Camp-meeting,	Aug. 14-19
Willimantic Camp-meeting,	Aug. 21-28
Claremont Junction Camp-meeting,	Aug. 22-28
Groveton Camp-meeting,	Aug. 28-Sept. 1
Wilmot Camp-meeting,	Aug. 28-Sept. 3
STERLING CAMP-GROUND:	
Epworth League Assembly,	Aug. 18, 19
Sterling Camp-meeting,	Aug. 21-26
Swedish Camp-meeting,	Aug. 26, 27

POST-OFFICE ADDRESS

Rev. A. S. Ladd, Brunswick, Maine.

W. F. M. S. — The quarterly meeting of the New England Branch will be held in the Union Church, Nahant, on Wednesday, July 12. Executive meeting at 10 a. m., public service at 11 a. m., 2 and 7 p. m. At the afternoon service there will be an address by Miss Isabella Thoburn, of Lucknow, India. The thirtieth anniversary of the publication of the *Woman's Missionary Friend* will also be observed. In the evening there will be a service for young people, with Miss Clara Cushman as speaker. Basket lunch. For further information see special notice below of transportation committee.

ANNIE W. PHINNEY, Sec.

TRANSPORTATION NOTICE — W. F. M. S. — An excursion to Nahant in connection with the July quarterly meeting of the New England Branch W. F. M. S. will occur on Wednesday, July 12. Nahant is one of the most charming and exclusive of watering-places. The church is pleasantly located and the young ladies will escort the visitors to places of special interest at the noon hour. A most cordial invitation is extended by the ladies of the Woman's Foreign Missionary Society to all their friends who may desire to enjoy with them this delightful outing.

Train leaves Union Station for Lynn (express) at 9 a. m. Barges are engaged to meet the train and convey the ladies direct to the church at Nahant. Special rates. A committee will be at the Union Station, near the Bureau of Information, to supply tickets. Those who prefer to go by boat can leave Lincoln Wharf at 9:30, landing at Nahant wharf at 10:45, where ladies will meet and escort them to the church. Regular rates.

JULIA F. SMALL, { Trans. Com.
GRACE G. SMITH, }

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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DEATH

SANBORN — In Boston, June 22, Mrs. Eliza Sanborn, widow of the late Erastus W. Sanborn, aged 86 years, 8 months.

MARRIAGES

ELLIOTT — PERRY — In Southbridge, Mass., June 17, by Rev. Charles H. Mansford, Herman A. Elliott, of Marlboro, N. H., and Julia E. Perry, of Southbridge.

PHILBROOK — GOUD — In Dummer, N. H., June 13, by Rev. Arthur T. Craig, Charles M. Philbrook, of Shelburne, and Bertha A. Goud, of Dummer.

NEW ITALIAN CHURCH. — The new Italian M. E. Church, at 287 Hanover St., will be opened on Sunday, July 2. Bishop Mallalieu will preach at 10:30. On Monday, July 3, at 8 p. m., a reception will be given by the Epworth League. It is requested that the American Epworth Leagues send delegations.

TO PREACHERS OF NEW ENGLAND CONFERENCES. — I would be pleased to supply the pulpit of any brother, free of all expense, whose salary is \$300 or more, provided the distance is not more than one hundred miles from Boston, and I be allowed to present my school work, and take collection for the same. I have the following open dates: July 9, 16, 24. Write me at Cottage City, Mass., as soon as convenient. Rev. Geo. M. HANLEN, D. D.

CLERGYMEN IN BOSTON. — The following card to Boston clergymen is issued by the Boston Young Men's Christian Union: As for many years, as a convenience to the public, a list is now being prepared, giving the addresses of those ministers of all religious denominations who expect to be in Boston, or near by, during the summer months of July and August and to Sept. 15, or any portion of that time. These lists in former years have been greatly appreciated by many families and individuals who have had occasion to need the services of a clergyman during the vacation season. In accordance with the above, clergymen of all denominations are invited to mail a postal card, giving their address for any portion of the above time, if to be in Boston or vicinity, to William H. Baldwin, President, 48 Boylston St., Boston. The list above named may be consulted at the rooms of the Union, 48 Boylston St., every day, Sundays included, from 9 a. m. to 10 p. m.

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Founded 1823

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OBITUARIES

I know not where, beneath, above,
The gathering place so wonderful,
But all who fill our life with love,
Go forth to make it beautiful.
Oh, rich with all the wealth of grace,
Oh, bright with many a holy face,
Is that exalted meeting place.

With passing months it comes more near,
It grows more real day by day;
Not strange or cold, but very dear,
The glad home-land not far away!
Where no sea toucheth, making moan,
Where none are poor, or sick, or lone,
The place where we shall find our own.

And as we think of all we knew,
Who there have met, and part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.
So poor this world, now they have gone,
We scarcely dare to think upon
The years before our rest is won.

And yet our Father knoweth best,
The joy or sadness that we need,
The time when we may take our rest
And be from sin and sorrow freed.
So we will wait with patient grace,
Till in that blessed gathering place,
We meet our friends and see His face.

— Anon.

Johnston.— Mary Bradford began this life at St. George, Me., May 19, 1892, and closed her earthly record at Bristol, April 5, 1898.

At the age of nineteen she was married to Wm. Johnston, of Bremen. Ten bright children gladdened the home, five of whom are still living. Mrs. Johnston was a life-long Christian of the cheerful type. She always had a bright look and a kind word. Her memory of Scripture and hymns was remarkable, having a selection appropriate to every occasion. Her favorite expression at greeting, "I am a favored child," remains fresh in the minds of friends and neighbors. A visit at her home was a benediction. Seldom do we find a more beautiful combination of thrift, energy, intelligence and cheerfulness. A descendant of Governor Bradford of "Mayflower" fame, she possessed that old-time charm of manner that won all hearts. Her ninety-six years of life has helped to make the world better, and her influence abides for good. W. W. O.

Curtis.— Adoniram Curtis was born in South Woodstock, Me., March 1, 1817, and died in West Paris, May 27, 1899.

In young manhood he married Miss Jennette Young, of Greenwood, Me. He settled on the farm adjoining the old homestead and proved a wonderfully successful farmer. By his consistent, upright life he won the confidence and respect of his neighbors and fellow citizens. For several years he served his native town on the board of selectmen. He was also, in 1860, elected to the legislature. In politics he was a Republican from the formation of the party until recent years, when he became from honest conviction a rigid Prohibitionist.

Early in life he became a Christian and connected with the Methodist Episcopal Church, and continued until his death one of its most liberal and devoted supporters. He loved the Word of God and the Christ of the Bible with an intense passion which seemed to mellow and strengthen with age. He was the principal figure in the erection of the neat little church at South Woodstock. From 1866 to 1892 he was in business in Boston. Even while there he sent annually a liberal sum for the church of his boyhood.

Six children were born to them—three boys and three girls. In February, 1884, he met with a great loss in the death of his wife. In 1892 he bought the commodious dwelling in which he spent his last days. During that same year he married Miss Sarah E. Whittemore, of Paris, Me. Having laid by in active manhood a fair competency, he was free from toil and care, so that his last days were most serene and happy. If at times his outspoken disapproval of certain practices which he considered wrong was thought to be severe, we must all admit it was the result of his strong convictions and earnest desire to do good. In short, if a large measure of good sense, a fair education, genuine piety, unflinching fidelity, virtuous sensibility, untiring diligence, dignified demeanor, temperate habits, honest dealing, and neighborly kindness constitute a noble man, Adoniram Curtis was all of this, and more—a devoted husband and affectionate father.

His widow and two sons—Asbury C., of Cam-

bridge, and C. Judson, of Dorchester, Mass.—survive him.

His death, even at the advanced age of eighty-two, leaves a vacancy in the community, home and church that can never be filled.

The writer's first acquaintance with the deceased began over a year ago, as he assisted in unpacking our goods when we came to this charge. Our acquaintance was pleasant and attachment to each other strong. "The memory of the just is blessed."

R. S. LEARD.

Cobb.—The death of George W. Cobb occurred at his home in Hingham, Mass., on June 3, 1899. He lingered but a week after his return from the hospital, where he had been to undergo an operation for cancer. Mr. Cobb was a son of David and Mercy (Fearing) Cobb, and was born in Hingham, Feb. 7, 1850.

He married, Feb. 7, 1871, Sophia J. Rich, of Biddeford Pool, Me., who survives him, together with a son and daughter.

He was a generous and useful member of the community, especially active in church and temperance causes, a kind and loving husband and father, and an active helper in general Christian work, which endeared him to a large circle of friends.

The funeral was from the M. E. Church, the services being conducted by Rev. H. T. Robinson, his pastor, assisted by Rev. Wm. D. Woodward, of Cautumet, a former minister of the church in Hingham. Mr. Cobb left a bright testimony of the grace of God which sustained him in affliction and made him victorious in death.

H. T. ROBINSON.

Fales.—Died, in Leicester, Mass., Jan. 21, 1899, Francis Augustus Fales, aged 52 years, 10 months and 27 days.

Mr. Fales was one of the excellent of the earth, a good man in all the walks and ways of life, a pleasant man in his happy home, greatly respected and loved in the workshop, a valuable man in the church, peaceable, never making any trouble either for his pastor or brethren. At the time of his death he was treasurer of the church, a faithful and painstaking steward, always in his place when well, and always cheerful and loving.

He lived well and died well, beloved of God and man, greatly missed and mourned by his brethren. He leaves a dear wife, Mrs. Ellen Ingraham Fales, to whom he was greatly attached, and who is most faithfully carrying out his dying wish that she would go right on with the work just as he had done.

ALONZO SANDERSON.

Moulton.—Edwin Hiram Moulton, son of Hiram Moulton and Saloma Beals, his wife, was born in Newark, Vt., Feb. 20, 1847, and died at his home in Worcester, Mass., May 20, 1899.

Mr. Moulton spent his youth on a farm in Canada, N. H., and in his later teens was converted under the influences of the Y. M. C. A., and joined the Methodist Episcopal Church at West Burke, Vt. Coming to Worcester in 1877, he joined the Laurel St. Church, and for twenty-two years has been constant in attendance upon the church services and active in all the coun-

cils and activities of the church. When he died he was identified with all the financial and spiritual interests of the church—a member of the official board, a Sunday-school leader, a member of Worcester City Mission and Church Extension Society, a singer in the choir for fifteen years, serving in the second year of his second term as treasurer of the church, and had been from the first identified as a member and a worker in the Epworth League. From all this work he is greatly missed as a brother beloved and an earnest Christian gentleman. He was a painstaking, unassuming, affectionate man, and the people loved him. He was never boisterous in the expression of his religious emotion, but enjoyed to the full the deepest experiences of the Christian faith.

Though quickly summoned to lay down his life's work, the Master's call found him ready. May 7 he was present at communion. On returning to his home he was stricken with Bright's disease, and on May 20 he died.

He had been a subscriber to ZION'S HERALD for twenty-five years, and a student of the affairs of the church.

Twenty-five years ago Mr. Moulton was married to Adelaide Clifford, who has been to him a constant inspiration, who has helped him to maintain a most happy home, and who has seconded all his efforts to be helpful in the work of Laurel St. Church.

The funeral was held at his residence, conducted by his pastor, assisted by Rev. Alonzo Sanderson. Mrs. Moulton, who is left alone in great sorrow, has the sympathy and prayers of a host of friends in and out of the church.

HARVEY H. PAINE.

Cummings.—Mahala F. Cummings was born in Haverhill, N. H., Feb. 10, 1837 and died at the home of her brother, in North Haverhill, N. H., Feb. 17, 1899.

She was united in marriage with C. A. Cummings, Sept. 6, 1854, and for more than forty-four years they lived happily together. She joined the Methodist Episcopal Church in Swiftwater in 1869, and during all these thirty years was a faithful and consistent member. The church and all its interests were very dear to her. She was a constant attendant upon all the means of grace when health permitted. She was a friend to the ministers, her home was always open to them, and her words of encouragement and counsel were very helpful. She was a woman of exemplary character and was loved by young and old.

Her husband, who tenderly cared for her during her illness of six months, is left alone; the light has gone out from his home, but he is comforted and sustained, knowing that she has entered the home where there is no more pain or parting. She leaves a brother, at whose home she died, E. B. Willoughby, who with his family did all in their power to alleviate her sufferings and to add to her comfort.

Her funeral was attended by a large number of friends. The services were in charge of Rev. E. C. Clough, of Swiftwater, assisted by Rev. J. R. Dinsmore, of North Haverhill. 1 Cor. 13 was especially precious to Mrs. Cummings, and

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Mr. Clough based his remarks upon the 12th verse. We know that now she sees face to face and knows as she is known, and we are comforted in sorrow. C. B.

Prince.—Mrs. Mary Green Prince passed to rest from Mechanic Falls, Maine, after a long and painful sickness, June 6, 1899. She was born in Yorkshire, England, July 31, 1860.

Her father, Richard Hartly Welbourne, soon after her birth moved to Manchester and lived there until his death at the age of forty-three. He was an editor and printer by occupation. After his death his wife Elizabeth moved to Adavale, Australia, where she died of sunstroke at the age of forty. Mary had one sister who died when ten years old. She was thus left alone in the world.

She was married to Mr. Daniel Finch, of Heywood, Oct. 27, 1887. He died May 11, 1890. She came to Mechanic Falls from England in 1888, and returned in 1891. On July 3, 1892, she married Theodore Prince, of Mechanic Falls. She was a loving and faithful wife. Her husband was devoted to her, and did everything he could to relieve the monotony of the weary, painful days of suffering. She belonged to the Order of the Eastern Star, was a member of the Woman's Christian Temperance Union, and took an earnest interest in the great temperance movement. She was baptized in England and joined the Church of Christ at Wigan, from which she was transferred to the Methodist Episcopal Church of Mechanic Falls, Feb. 5, 1893. She was also a member of the Epworth League and an active worker in the church. She had an overcoming faith in God and in His precious promises. This faith was a strong tower in the midst of her great suffering. She wanted to live a little longer that she might do good, but was resigned to the will of God. She was greatly respected in the church and community, and her loss is keenly felt by all, especially by her husband; but he is supported by the Everlasting Arms, and comforted in the assurance that "all things work together for good to them that love God." He has the sympathy and prayers of his brethren and sisters in the local church, who hold him in high esteem and Christian love.

A. HAMILTON.

Ayer.—Henry M. Ayer was born at St. Johnsbury, Vt., Nov. 14, 1830, and died in the same place, May 11, 1899.

Mr. Ayer was converted under the labors of Rev. E. C. Bass, in 1870, and by him received on probation, and six months later received by Rev. C. M. Sheldon into full membership in the Methodist Episcopal Church in St. Johnsbury. He immediately entered actively upon religious work, and identified himself with all the interests of the church. He soon was made a steward and trustee, and faithfully attended to all the duties of an official in the church. While interested in the promotion of the temporal interests of the church, he was also anxious to see spiritual advancement. He was a modest, earnest follower of his divine Master. He would not speak of his own goodness, but he so impressed himself upon his fellow-workmen, his neighbors, and the community, that the writer has heard but one testimony regarding him, all saying: "He was a good Christian man."

For more than a year, he had been somewhat of an invalid. For four weeks he was confined to his bed. It was the writer's privilege to visit

him a few times before his death, which at the end was quite unexpected, and he was, always found enjoying the rest promised God's people, peaceful in mind, reading his title clear to a mansion beyond, counting his illness among the "all things that work together for good." He was ready when the messenger came.

In his home he was the same thoughtful, consistent Christian; and the memory of his goodness is held as a precious legacy by loved ones who mourn their loss.

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The Conferences

(Continued from page 832.)

and carpet, a new platform extending the whole width of the house, affording ample space for preacher and choir, are the principal features of the improvements. Shades are to be put in place, and the horse-sheds are to be put in thorough repair. The whole cost, so far, has been \$160, and this has been paid. On Sunday, June 11, occurred the reopening. The presiding elder preached the sermon, and Rev. R. S. Leard, of West Paris, assisted. A local choir furnished excellent music. A large congregation was present, and all seemed delighted at the prospect of having a church-home once more. A Sunday-school has been organized, and Rev. R. S. Leard will preach on each alternate Sunday in the afternoon. The presiding elder gave a lecture on Monday evening. Ice cream and cake were served after the lecture, and a snug little sum was realized for further improvements. There are quite a number of very prosperous farmers and manufacturers in this community, and we ought to have a good work in this old field.

Empire.—Rev. J. W. Smith writes: "Our beloved daughter, Mrs. Grace Hayes, passed away from earth to heaven, the 18th day of May, leaving a husband and one child. She was twenty-six years of age. Quick consumption did its work rapidly. While we mourn deeply, we know that our loss is her eternal gain, and we will meet again where partings are unknown."

West Paris.—The chapel here has never had a carpet, but the ladies are raising money to purchase one. On Saturday evening, June 10, a large audience came out to hear a lecture by the presiding elder, and at the same hour no less than three societies were holding sessions in this small village. But tickets had been sold in advance, and refreshments were sold, and \$15 was added to the fund. Pluck and work will win. The spiritual interests are on a par with the temporal.

South Paris.—Rev. I. A. Bean's return for the fourth year gives great pleasure. A cordial re-

ception, with the usual pleasant features, was accorded them. The parsonage is approaching completion.

Bethel.—The District Epworth League convention, which was held here June 14 and 15, was not largely attended by delegates from abroad, but the people of the town turned out in good numbers, and an excellent program was well carried out. Rev. W. B. Eldridge and the local chapter had made excellent arrangements, and the people extended generous hospitality. Rev. A. Hamilton presided. Rev. W. Canham was elected president for the ensuing year. On Tuesday evening the presiding elder gave an address on "Some of the Possibilities of the Epworth League." After the address a delightful reception was tendered the visiting Epworthians, and the evening was such that the ice cream and cake were an enjoyable feature. During the convention excellent papers were presented by Miss Alice May Douglas, on "How the Epworth League can Promulgate the Greatest Doctrine of the Methodist Episcopal Church," by Rev. W. Canham on "How can the Active Members be Made to Feel their Responsibility?" by Rev. H. L. Williams on "Is it Advisable to Expect Every Active Member to Serve as Leader in our League Prayer-meetings?" Brief, pithy and suggestive papers were presented on a variety of topics. A thoughtful, forcible and timely address on "The Greatest Need of the Epworth League," was delivered by Rev. G. S. Cummings; and an exceptionally chaste, eloquent and inspiring address on "The Seen and the Unseen," by Rev. Luther Freeman. The oftener these addresses are repeated the better for the church and the world. Pleasant incidents of the convention were the sunrise prayer-meeting on "Paradise Hill," and the ride given a party by Mr. Davis.

Rev. W. B. Eldridge and family have been tendered a royal reception. Valuable carpets, not new but in excellent condition, have been spread on the parlor floor, the hallway and the stairs.

Newry.—In the evening of one of the hottest days of the season nearly thirty persons in this sparsely settled community came out to a preaching service. The labors of the pastor, Rev. O. L. Stone, are highly appreciated. The people think the fact that repairs are being made on the parsonage is significant.

Personal.—The widow of the late Rev. Charles Andrews died at the home of her son, Dr. Andrews, in Gray, soon after Conference, aged eighty-four years. She was a most estimable woman. A. S. L.

The Waban School

The Waban School closes its fourth year with a promising future. Sunday afternoon, June 18, at the school vespers, Principal Pillsbury spoke on "Thoughts as Moulders of Character." The school sports on Monday afternoon attracted interested friends from the city and suburban towns. On Tuesday morning Rev. Dr. A. E. Winship held the most perfect attention of his audience while he spoke on the value of a broad training for the work of life. After the address lunch was served to all the visiting friends at the delightful school home, and in the evening Principal and Mrs. Pillsbury gave the pupils and their friends an informal musicale which was enjoyed by all. New courses in science will be added to the curriculum at the opening of the new year, and courses of lectures are being arranged.

—President Tucker of Dartmouth says that the best criticism of a sermon he ever received came from a discerning friend, who said, "You seemed to me to be more concerned about the truth than about men."

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Principal Bragdon's Twenty-Fifth Anniversary

The Lasell Alumnae Association of Lasell Seminary, Auburndale, this year celebrated the twenty-fifth anniversary of Principal Bragdon's connection with that popular school. Rev. Dr. Wm. R. Clark, president of the board of directors, voiced the sentiments of the Alumnae at a public meeting of the Association held on the afternoon of Commencement Day. A poem was written for the occasion by Mrs. Isabella Parker, class of '57. A graceful tribute was also paid to Prof. Hills on the completion of his twenty-fifth year as teacher of instrumental music, by Miss Ruth Rishell, class of '99, daughter of Prof. Rishell of Boston University.

A happy event in connection with the closing of Principal Bragdon's quarter-centennial year at Lasell was the gift of one of her choicest paintings by a Lasell graduate—the celebrated Elizabeth Gardner Bouguereau, of Paris. This picture will be a splendid addition to the already fine collection of noted paintings at Lasell. The canvas measures 6 ft. by 4 ft., and is an original treatment of the familiar subject, "The Judgment of Paris."

One of the surprises of the day was Mr. Bragdon's munificent offer to present the Seminary to the Alumnae, providing the Association secure the beginning of an endowment fund. The generous offer is made with the hope of securing the perpetuity of the school.

The occasion was one long to be remembered by Lasell graduates, and fraught with deepest interest to their beloved friend and Principal, Charles Cushman Bragdon.

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The White Mountain travel, so called, when the denizens of the city seek the cooling breezes and pure air of the superior altitudes of the hills of New Hampshire, has commenced, but not sufficiently to embarrass the train and baggage men of the city. A little later, when the tide of travel sets up across Lake Winnepesaukee, the Weirs becomes an attractive, busy, but exceedingly cool and pleasant place. Those who contemplate passing the summer in a restful manner and desire a diversity of attractions within easy reach, will find an ideal place in the New Hotel Weirs on Lake Winnepesaukee at Weirs, N. H.

Epworth League INTERNATIONAL CONVENTION

July, 1899

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